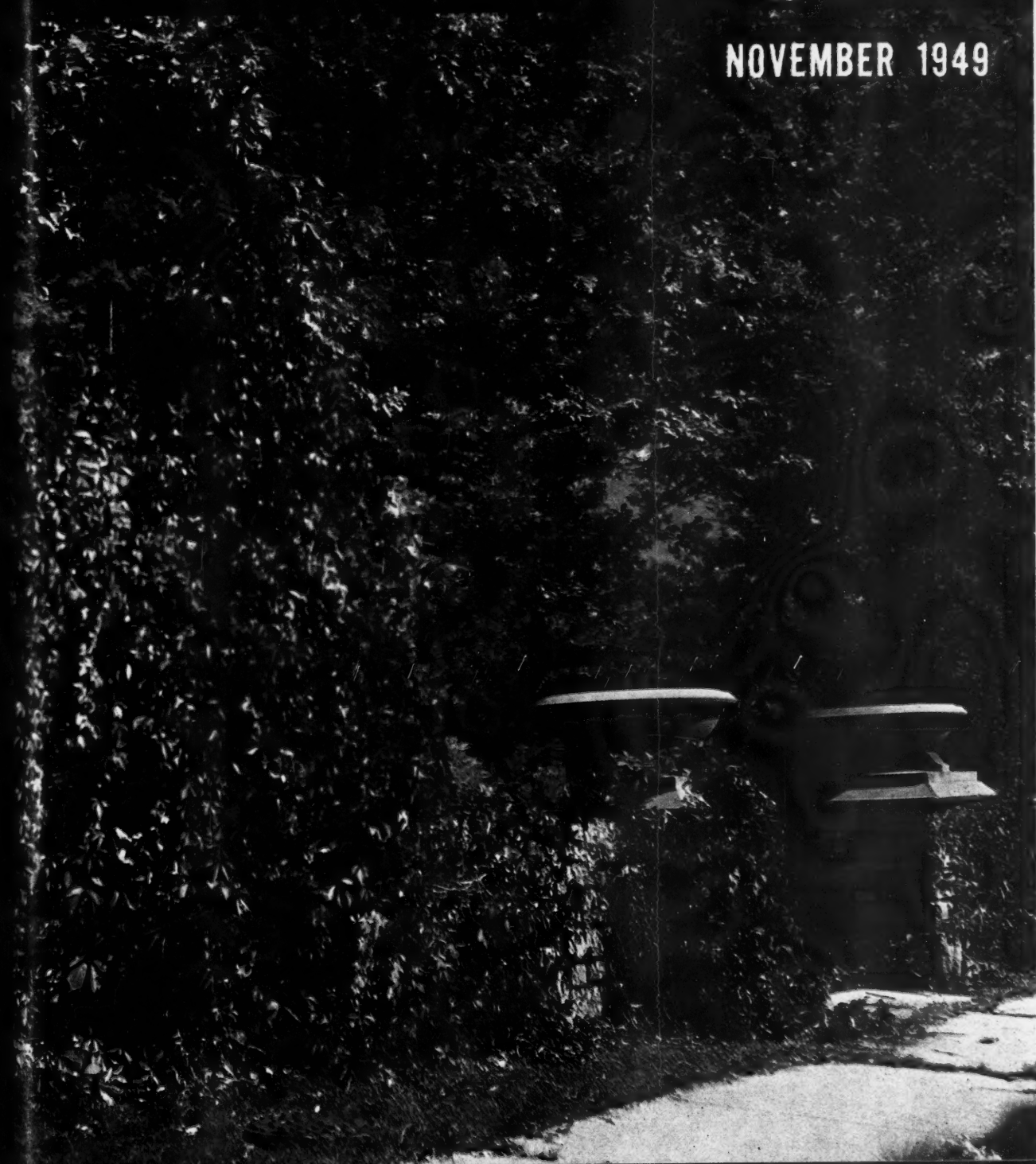


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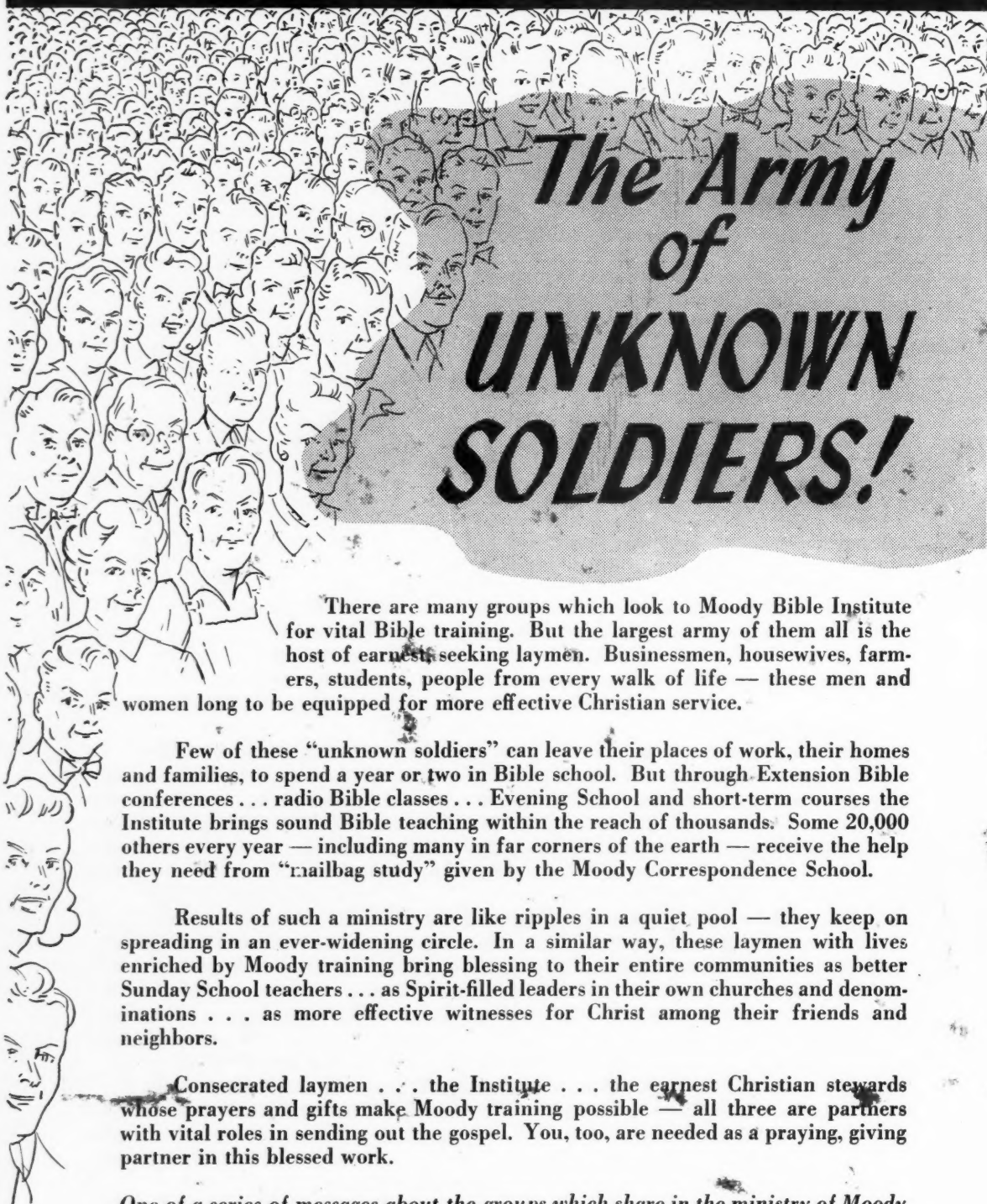
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MONTHLY

NOVEMBER 1949



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WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 50

November, 1949

No. 3

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Cover Photograph by Henry C. Crowell

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SUBSCRIPTION PRICE: \$3.00 a year; 2 years, \$5.00; 5 years, \$10.00. Canada, add 30c a year; foreign, add 50c a year. Single copy, 25c; Canada and foreign, 30c. Remittances should be sent by bank draft, postal or express money order.

Published at Mt. Morris, Ill., by The Moody Bible Institute of Chicago
Address all correspondence for publication to MOODY MONTHLY, 153 Institute Place,
Chicago 10, Ill.

Copyright, 1949, by The Moody Bible Institute of Chicago Printed in U.S.A.
Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1948.

November, 1949

In This Issue

Probably few of us on Thanksgiving Day will sense the hugeness of the gap between our own comfortable lives and the lives of Europe's millions. Certainly few will appreciate the extent of this chasm as will Robert L. Constable, who wrote "Wherein Should We Be Thankful?" Recently back from six weeks across the Atlantic, Mr. Constable has written of the things which tugged at his own heart. As you read them, you will discover a new burden for the suffering people of the world, and an awareness of the need for keeping our own country before God in prayer.

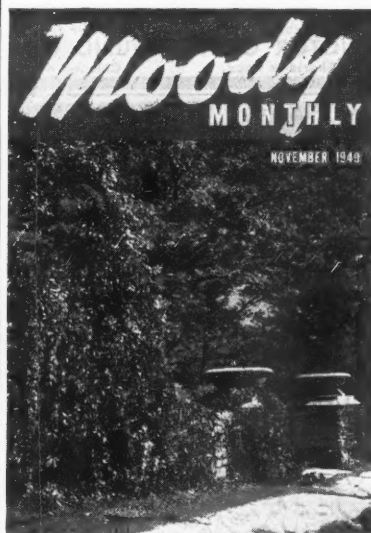
Can Japan become a Christian nation? Glenn Wagner, foreign secretary of the Pocket Testament League, says "Yes." For a first-hand report of the League's determined effort to distribute ten million New Testaments and Bibles in Japan, and the opportunities now open to evangelical Christianity in that country, read "Japan Can Be a Christian Nation."

Dr. John Mostert's article on New Testament translations is the same type of readable and helpful discussion MOODY MONTHLY readers liked so well in 1948—an article well worth your attention.

CORRECTION

Material in the article, "Wanted—Christian Dentists," published in MOODY MONTHLY for September, was obtained not from Dr. Hiebert only, but from Dr. Hiebert and W. G. Lewis of Lincoln, Neb.

THIS MONTH'S COVER



★ Autumn's Glories—Another full-color photograph by Henry C. Crowell, who has brought many scenes of rare beauty to Moody Monthly readers at home and abroad. To believers everywhere, the mingling of fall's reds and yellows with the waning green of summer speaks of the faithfulness of God, who has promised that "seedtime and harvest . . . and summer and winter . . . shall not cease" while the earth remains.

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MRS. WILLARD ALDRICH

Carried Along

HOLDING tight to his fluffy bundle of dry clothes, Taddie walked carefully over to the basement stairway. (When Mommie had gathered a load of clothes, Taddie had stretched up eager arms for some too. "Carry!" he demanded, and his arms were filled.)

But now there loomed the stairway, a long flight and uneven. Looking up and then at his bundle, he paused, his busy little brain working fast. With a pleased expression he turned to Mommie, following close behind him. "Carry?" he suggested confidently.

Shifting her load to one arm, Mommie bent down and gathered up Taddie and his burden. Away they went, one step after the other with the pleased little two-year-old chattering of his success. "Carry up," he exulted when Mommie put him down. There was pride of accomplishment in the very way he walked across the room. "Carry," he reflected, adding his burden to the pile of clean clothes.

"Yes, you little rascal," thought Mommie, "a lot of carrying you did! You carried the clothes, but I carried you and now you are bragging. You were heavy, too . . ."

" . . . You carried the burden, but I carried you . . ." It reminded Mommie of something she had often sensed but not quite expressed in words. There's that passage in Matthew 11:28, 29: "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . rest unto your souls." It must mean rest of heart, for we are not always delivered from weariness of body.

Many a day seems much too long and the physical burden too heavy to bear. And then there comes that strength—a miracle, it seems, and the burden is light.

Could it not be as it says in Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms" . . . arms of love and compassion lifting us and our burden up the "stairway" that seems so long and steep. Isaiah, the prophet of old, must have

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

known of it when he wrote, "Surely he hath borne our griefs, and carried our sorrows" (Isa. 53:4) . . . our weariness and sense of burden, too.

Perhaps Taddie wondered why Mommie caught him up and carried him, squealing, into the front room for a "rock-rock." It was nice to hold him, snuggled up, while thinking over the lesson he had taught, all unaware.

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Monthly

Our Moody Readers

Joshua in India

Some of my friends and I, who cannot be benefited otherwise, are encouraged much from the valuable material in your magazine month after month. Just recently I have conducted a Bible class and finished teaching the book of Joshua using the notes by Dr. Carl Armerding. It really was illuminating and a wonderful course of study. We experienced every bit of it!

M. KUNCHANDY

VELLI MALAI, EDAMON-PUNALUR, S. INDIA

Back to Prayer

During this last year I have been introduced to MOODY MONTHLY, and I have found that it has filled my desire for Christian literature. Having been brought up in a not too fundamental church, I wondered if somewhere there might not be truly inspirational reading matter. Thank the Lord that He has provided for our needs.

I have just finished reading the article, "The Sin of Prayerlessness," in the May issue. Surely I have fallen down in the most important phase of a Christian's life. I know the power of prayer, for I have experienced it in my own life; but have slipped away from the habit of secret prayer and have lost much of the joy of walking close to God. Praise God for articles on such a need that bring us who need to be, back to Him!

AUSTIN, TEXAS REELAND H. OLIVER

Remembers INSTITUTE TIE

Have been reading MOODY MONTHLY for nearly forty years. It has been gratifying to see its development from the INSTITUTE TIE into its present form. We have many of the articles of past years in our files, and consider the magazine just as true to the Word of God now as it has ever been. Congratulations on the progress made.

COLORADO SPRINGS, COLO. L. P. CASSEL

Spiritual Union

It seems to me Dr. Henry [Carl F. H. Henry, "Organizational Unity and Spiritual Union," MOODY MONTHLY for July] has opened the way for the emergence of active leadership for evangelicals of America and perhaps of the world. I hope to see some comments on the article in later copies of MOODY MONTHLY.

ISLIP, N.Y. MARTHA B. F. GORTON

Double Blessing

The July issue contained two articles which proved a real blessing to me. They were "The Captivity of Chastening" and "Showing Forth the Father."

HARRISBURG, PA. MAUDE E. FIRESTONE

Wants Church History

MOODY MONTHLY means more and more to me. . . . I do not think its articles are too long, but I would appreciate more church history. I'm thankful for Dr. Woodbridge's articles on that subject.

CHICAGO, ILL. MRS. SARA PEDERSEN

[Continued on page 220]

November, 1949



It Happened on--

November 5, 1825

Governor DeWitt Clinton poured a cask of water from Lake Erie into New York Bay, signifying the completion of the Erie Canal. As the world's longest canal the Erie Canal linked the West to the East and was an important factor in the growth of New York City.

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CHRISTIANS



Initiate Two Goodwill Programs

Developing understanding and goodwill between Brethren in the United States and the working people of Europe is the object of two new programs recently inaugurated by the Brethren Service Commission.

Under one of the programs, ninety refugee boys and girls between sixteen and nineteen are being brought to this country to be placed for one year with Brethren families living on farms. There they will live as members of the sponsoring families, help on the farm, go to school and participate in community affairs. The year's stay has been arranged to give them an opportunity to learn American farming techniques, and to gain an insight into Christian home life in the United States.

Under the other program, Brethren who want to visit and live with the common people of Europe may participate in special one-month tours arranged by the Service Commission. Each touring group will visit the common people in their homes, in their fields and in their shops, observing the effects of the relief which they have contributed. They will also bear a message and testimony of interest and goodwill from America.

The first group of visiting young people arrived in this country on September 24. The first party of Europe-bound visitors sailed on the following day.

Half Million Pupils Memorize Scripture Verses

More than half a million rural school pupils have participated in the Scripture memorizing program carried on by the Rural Bible Crusade during its first five years, according to the organization's anniversary report.

Of the half million taking part, approximately nine thousand persons have memorized five hundred or more verses each, receiving Bibles for their efforts. Many have memorized more.

Founded as an interdenominational organization by the late J. Lloyd Hunter, the Crusade selects verses to be memorized and offers various awards to teachers and pupils who commit them to memory.

Church Stronger Despite Communist Pressure

In spite of reported Communist pressure in eastern Germany, the Church is in a much stronger position today than under the Nazi regime, according to a spokesman for the Lutheran Church in that country. Attendance at church services in the Russian zone is strong, the official says, and young people are much more active than they were under Hitler.

Among the difficulties currently reported by the Church are these:

1. War-damaged churches and parochial buildings, many of which church officials feel could be easily repaired, are being pulled down to provide building materials.

2. Religious teaching is being eliminated from Soviet zone schools.

3. Church services are often disturbed.

4. Several Lutheran ministers have been arrested for anti-communist utterances.

WCTU Observes 75th Anniversary

To climax observance of their seventy-fifth anniversary, members of the National Women's Christian Temperance Union will travel to Cleveland, Ohio, in November, "riding in chair cars and carrying their lunches." The reason: this was the way founders of the organization traveled to Cleveland three-quarters of a century ago.

Plans for the pilgrimage were among those made at the organization's seventy-fifth annual convention held in Philadelphia late in the summer. Other actions included adoption of a program of public education to offset the millions spent by the liquor industry "to make itself a socially acceptable business."

The organization re-elected Mrs. D. Leigh Colvin, of Evanston, Ill., as its national president.

Conference Stresses Christian Responsibility

A report from the Conference for World Evangelization held in Beatenberg, Switzerland, late last summer stresses the obligation of Christians to give the message of salvation to those of our generation.

"It is our guilt," the report states, "that five hundred million people have never heard the name of Jesus Christ, and that the millions in Europe who know the name of Jesus Christ know but little of His power to forgive sins, of the power of His resurrection, of the message of His second coming, and of eternal condemnation."

The conference was attended by about three hundred people from seventeen nations. Among those participating were about ninety professional people, pastors, missionaries, and social workers.

Horseshoes Make Church Bells

Resourceful church members in Germany have found a way to replace their church bells which were melted down during the war to make munitions. They are casting them out of discarded horseshoes, according to Dr. Siegfried Scharfe, a pastor in Biederitz bei Magdeburg.

By the end of the war, most German churches boasted only one small bell. And now that it is possible to add others, the bronze needed for casting is not available.

After discovering that discarded horseshoes could be used, Dr. Scharfe's church collected a thousand pounds to send to a factory where steel bells are made.

Chief Chaplains' Flag Flies from U. S. Transport

The chief of chaplains' flag was flown from the masthead of an army transport recently for what is thought to be the first time. The occasion was Chaplain Roy H. Parker's sailing from Japan to assume duties in Washington, D.C., as chief of army chaplains.

Moody Monthly

Mrs. Parker and their daughter, Carlene, accompanied the chaplain on his return to the United States. The 289th band of the Yokohama Motor Command played "Soldiers of God," song of the Chaplain Corps.

The chief of chaplains' flag consists of a cross and two stars in white on a blue background.

Gideon Bibles To Go to School

An effort to place New Testaments in the hands of school children throughout the country is being made by the Gideon Society to help prevent a "coming generation of godless men and women." About twenty-five million Testaments will be given out, according to Gideon officials.

The New Testaments, which also include Psalms and Proverbs, will be distributed to children between the ages of ten and seventeen, according to Leslie N. Allen, assignment secretary and past president of the society.

Allen said that 76 per cent of our nation's children receive no religious instruction. He pointed out that in the majority of homes parents rarely give religious information to their children, and many preachers speak in terms children cannot understand. "But," he added, "by reading the New Testament the child has an opportunity to be brought into the truth."

The Gideon Society has given more than 4,200,000 copies of the New Testament to school children throughout the country during the past three years. It distributes them with the consent of the schools and each child, and the parents if possible.

Church Services Held in Sign Language

When Bob Johnson arrived in Washington, D.C., to attend a college for the deaf, the pastor of Roberts Memorial Free Methodist Church asked members to help him in any way they could. The pastor's daughter, Geneva Shockey, took notes on the sermons for Johnson, and began learning sign language in order to interpret faster.

Then she had an idea: why not conduct a Sunday school with sign language teaching for deaf children? The suggestion was accepted and soon she was instructing both children and adults.

Still later Johnson began conducting a worship service for the deaf in the basement while the pastor spoke to those assembled in the auditorium. Soon Johnson was made assistant pastor, the first deaf pastor of a deaf congregation in the denomination.

Miss Shockey entered Roberts Wesleyan College at North Chili, N.Y., this fall, planning to help establish a work for the deaf nearby, and to teach others to do church work in sign language.

Israeli Journalist Urges Interest in Bible

"The Bible proved to be the most valuable book of the Israeli army during the recent war, and is today the most valu-



W. W. White and Merrill Dunlop gospel team now touring Central and South America.

able book for the Israeli foreign office in shaping peace-time policy," Yehuda Hellman, Israeli journalist and lecturer stated in a recent speech.

Hellman went on to say that the Bible—meaning the Jewish canon consisting of our Old Testament—is a "code book" for the Israeli foreign office and would help in shaping a policy of active neutrality, applying the moral standard of Israel's past in building world peace today.

His remarks were made to representatives of the B'nai B'rith Hillel Foundations and the National Jewish Student Agency meeting in Shokan, N.Y.

"What we need today more than anything is a renaissance of interest in the Bible," Hellman continued. "Such study will lead the American student to a better understanding of the new state of Israel, and will make for cultural and spiritual rapprochement between Israeli and Jewry in this country."

The journalist did not allude to the teachings of the Old Testament concerning atonement and salvation.

GI's Claim Prayer Greatest Help in Combat

What helped the American soldier most in the last war?

The question was asked not long ago in an army research project, and the answer came from American fighting men themselves: prayer.

In both the Pacific and Italian theaters, the largest number of enlisted infantrymen surveyed said they were helped more by prayer than by any other so-called personal adjustments listed by the Army. Of those surveyed, 70 per cent in the Pacific declared that prayer was of benefit to them, and 83 per cent of the line infantrymen in Italy gave the same answer.

"I sure prayed when I was in a tough spot," one combat veteran said. "Sometimes before going into action the chaplains held services and they helped us a lot."

Information included in the survey was gathered by the Army's Information and Education Division and did not indicate how many of the men might have

had a saving knowledge of the Lord Jesus Christ.

Gospel for Youth "South of the Border"

Making up the fifth gospel team to be sent out by Youth for Christ since its 1949 summer convention, W. W. (Wally) White, of Orlando, Fla., and Merrill Dunlop, of Chicago, are now on a three-month tour of twelve countries in Central and South America.

Messages are being brought by White, one of the field representatives of the movement who spent three months in Europe last year. Dunlop, assistant musical director of the Chicagoland Youth for Christ, is providing special music.

Countries which they expect to visit include Mexico, Guatemala, Panama, Balboa, Colombia, Ecuador, Peru, Chile, Argentina, Brazil, Puerto Rico and Cuba. Youth for Christ reports phenomenal growth during recent months in the South American countries included in the team's tour.

College Liberals Called Threat to Youth

In these days when liberal religious teaching is the order of the day in large secular colleges and universities, a recent statement by a former counselor to Protestant students at Columbia University makes news among evangelical churches. In a recent sermon at New York's Broadway Temple-Washington Heights Methodist Church, the former counselor, Dr. J. Edward Dirks, declared that campus liberalism is stunting the "religious growth" of undergraduates in American colleges.

Dr. Dirks defined the prevailing temperament of the American people as desiring to "get all the facts before making decisions, weighing the evidence, but always reserving an opportunity to make revisions." He deplored the fact that this situation encouraged the feeling that "the student must not be committed," and stated his belief that this attitude is antagonistic to evangelism.

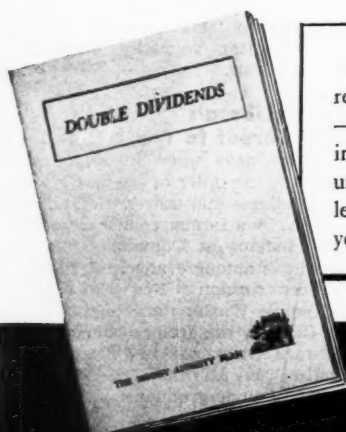
Stressing the belief that "the church is an organism, a membership body," he

[Continued on page 209]



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"I know personally something of how God uses the young men and women trained at Moody, for it was through one of your graduates that He gave me the vision of life and substance fully given to Him."



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Editorials

Living Out Thanksgiving

The sin of ingratitude! And it is a sin. Of past generations it is written: "They glorified him not as God, neither gave thanks" (Rom. 1:21). Of the untoward generation at the close of this age it is written: "Men shall be . . . unthankful" (II Tim. 3:2).

Penury is not the usual cause of thanklessness. Not infrequently those who have the least of this world's goods are most appreciative of what they have. As illogical as it may appear on the surface of things, plenty seems more often connected with *unthankfulness*.

The Lord, of course, knows all about this human frailty and fault. He warned Israel with these words: "Thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee. Beware lest thou forget Jehovah thy God" (Deut. 8:10, 11).

Spiritual prosperity likewise does not in itself make us more sensible of God's goodness; all too frequently we take our blessings for granted. How infrequently is the voice of thanksgiving in prayer heard after we have cried in our distress and God has met our need! How little of praise is there, even in our testimonies!

Legend has it that two angels went forth from the courts of heaven, one to receive the intercession of God's people, the other to bear their thanksgiving. Alas, the former had his basket filled many times and made many trips back to heaven, while the latter at length returned with but one note of praise.

It is good to have a day set apart for thanksgiving, but there is danger in it. Like so many other days, it may degenerate into a perfunctory observance, losing its true significance altogether. To some, Thanksgiving Day means feasting and drinking and sports. We would not decry any of these things if they are enjoyed with a degree of moderation. But these things often crowd out the true purpose of the day.

The founding fathers of our nation, the Presidents of our republic, have done well to acknowledge God in this way. Let us who are the people of God, believers in the Lord Jesus Christ, not neg-

lect to use the day for His worship and His praise. Such an admonition is needless, if we are living according to the Word of God: "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name" (Heb. 13:15).

Every day should be Thanksgiving Day. And it is not inappropriate, but rather the best, when *thanksgiving* is spelled *thanksgiving*.

Devaluation and Christian Missions

Great Britain has devalued its pound sterling by 30 per cent. A number of other countries, some within the British orbit and some outside, have quickly followed suit with devaluations of their national currencies ranging from 10 to 40 per cent. The pattern is not uniform, however, for certain countries have indicated their intention not to devalue.

What will be the effect of all this on Christian missions? Does it have any particular bearing on the missionary situation today? Will it help or hinder the cause to any marked degree? We can answer these questions only in the light of past experiences and on the basis of the situation as it exists today, realizing that a rapidly changing world scene may possibly invalidate our conclusions even before they are actually printed.

The two greatest missionary-sending countries today are Great Britain and the United States. From these countries have gone forth the majority of Protestant missionaries in the great world field. In many places there are missionaries of both nationalities working, each group supported by the gifts of the Christian constituency in its homeland. These gifts, of course, need to be translated into the currency of the country in which the missionaries are working in order to pay the costs of living and working there, and the rate of exchange can be a very important matter in determining how well they can meet expenses.

The devaluation of the British pound means that British missionaries in *lands which have not devaluated* will suffer a drop in their incomes in terms of what their money will buy in those lands.

A cut of anywhere near 30 per cent is a serious matter at any time, but it is particularly serious today. For the past few years, Britishers have been severely limited in the amount of funds which they might transmit abroad. This ruling applied to Christian missions, as well as to other financial transactions. In fact, for more than one year they have been required to reduce the amount sent to support their missions. This has not only hindered them in undertaking advance movements, but has made it extremely difficult, if not impossible, to maintain fully the work already established.

As a result of this limitation on the export of funds from Britain, representatives of a number of British societies have made more or less extended visits to Canada and the United States in an endeavor to supplement their income with gifts from these countries. In some cases they have succeeded in setting up American committees or councils to carry on their representation here. One mission of excellent standing, after accepting responsibility for a new mission field, found that government restrictions in Britain would not allow it to send money to this new field. Since the board's first missionary was an American, it has gone ahead both to man and finance this field from the United States.

In *lands which have devaluated* to a degree comparable to the British devaluation, such as India, British missionaries will probably find their situation little changed from what it has been. American missionaries, however, will find that their American dollars will purchase more than 40 per cent *more* than before. Purchase of supplies and equipment from the United States, of course, will be cut drastically in these lands.

All in all, American missions stand to profit financially by the devaluation, while British missions will suffer. It remains to be seen what other currency adjustments will follow the initial devaluations. If the currencies in a large majority of the countries where British missionaries are laboring remain devaluated at approximately the same level as the British pound, the problem may not become critical.

Even a slight worsening of the present situation, however, may well be serious to some of the commendable and well-established British missions. It is a situation which calls for wise and warm-hearted co-operation on the part of American Christians—Christians who recognize that in its final analysis evangelizing the world is not an American or a British work, but the work of Christ to which we have all been called.

H.R.C.

Possession—Then Profession

What we believe is tremendously important. The Word of God is full of passages anchored to words like "trust," "believe," and "faith." But the Bible makes it equally plain that, having trusted Christ and received salvation in Him, we should permit the Spirit of God to work out in us the tremendous things which we have believed.

Seen in this light, *orthopraxy*, which has to do with the *practice* of right doctrine, is virtually as important as *orthodoxy*, which has to do with right *thinking* or belief.

Such is the burden of James' message when he says, "Be ye doers of the word, and not hearers only," concluding, as the American Standard Version translates it, "not deluding your own selves." Surely we are deceived if we think it is enough simply to *speak* orthodox beliefs. God says that if we profess right doctrine but fail to live it, we are deluding ourselves.

It is possible to hold in your hands the whole treasure of righteous instruction without ever making it your own. Indeed, it was such a condition which blighted the spiritual life of the Old Testament Hebrews. As Paul later wrote in Romans 2:13: "Not the hearers of the law are just before God, but the doers of the law shall be justified." Although the Jews had possession of the commandments of God, with freedom to read and memorize the scrolls of the law, they were not justified merely by having the law; they were justified only by keeping it.

Today believers have the knowledge of the gospel of grace, but it is not enough for us merely to possess the New Testament *revelation*. We must bear evidence of having experienced New Testament *regeneration*. There must be a life as well as a word. This is God's absolute requisite.

It is easy for us to sing our praises to God. It is comparatively easy for us to stand and make a pronouncement of our orthodoxy in some creedal form. But God wants more than lip acknowledgement. He wants heart observance. Remember the words of Isaiah as quoted by Jesus in Matthew 15:8, "This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me. But in vain do they worship me." Note those final words: "in vain do they worship me."

If there is some controversy between us and God, if there is some area of life that we know God wants to be different

than it is, our worship is useless. Though we sing with the voice of the archangel, though we speak with the eloquence of an Apollos, it will be to no purpose.

No words could be more sober or terrible than those of Jesus when He said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." Jesus says that in that solemn hour, in spite of the "many wonderful works" they have done in His name, He will be forced to say, "I never knew you."

Among the men who will say "Lord, Lord" will be many who have had a great profession. They will have even done some things that, to their own satisfaction, at least, proved their relationship to the Lord; but still He will have to reply, "I never knew you."

Let us not be deceived. It is not just what we say; it is not even entirely what we do, because the devil can counterfeit the work of God in certain of its details. The question each of us must ask himself is, Is my heart right toward Him?

As Christian people begin the work of the year in churches, in schools and in many other worthwhile lines of service, we will do well to search our own hearts to make sure that with us it is not profession, but possession. As individuals and groups, let us first make sure that we are surrendered wholly and completely to Christ, that our lives have been touched with coals from the altar of God. As we do this—as we put possession first—profession will surely follow.

Ruth Paxson Called Home

On October 1, Ruth Paxson, Bible teacher, conference speaker and author, went to be with her Lord. With her homegoing a remarkable and blessed life of inspiration and service to others was completed.

Born at Manchester, Iowa, Miss Paxson accepted Christ as her personal Saviour when a child. Following her graduation from the State University of Iowa in 1898, she spent a year at Moody Bible Institute, Chicago, returning to

Iowa to serve successively as state secretary of the Young Women's Christian Association and state YWCA college secretary. Later she traveled as secretary for the Student Volunteer Movement.

In 1911 Miss Paxson sailed for China to undertake YWCA work there. This she subsequently left to devote herself to evangelistic ministry and summer conference Bible teaching among missionaries in that country. Later, leaving China for reasons of health, she spent some time in Switzerland, following this with a period of Bible teaching on the continent and at the Keswick Conference in England.

For five years prior to World War II, Miss Paxson with Miss Edith Davis, a friend and companion for thirty-four years, also a gifted Bible teacher, ministered in various countries, including Holland. In Amsterdam alone, only a few years ago there were forty-five Bible classes taught by those who had previously been instructed by these two Bible teachers.

In December, 1943, God called Miss Davis to Himself from the home she shared with Miss Paxson in Hendersonville, N.C. Continuing her service, however, Miss Paxson crossed the Atlantic by plane to speak again in Europe and at Keswick, England. Later she returned to this country, remaining here until her death.

Miss Paxson was the author of several books, including *Life on the Highest Plane*, *Rivers of Living Water*, *Called Unto Holiness*, and *Bible Studies in God's Plan of Redemption*.

Altogether the impact of her testimony and Bible teaching ministry has been felt around the world, not only because of her personal efforts, but because of certain provisions made for the circulation of *Life on the Highest Plane*. Many testify to new life begun as a result of having read that particular book.

We say of this life and ministry, even as Miss Paxson would say regarding all blessing received and passed along to others, "Not unto us, O Lord, not unto us, but to Thy name give glory."

E.A.T.

DR. A. T. PIERSON'S RULES FOR READING

1. Never lose a valuable fact or a good thought. Make a note of it, preserve it, and put it into shape for future use.
2. Never read a vile, coarse, worthless book. Time is too short; character too priceless.
3. Never pass by a word, a reference to historical or scientific fact, or anything worth knowing, until it is understood.
4. Mark your books: in margins by single, double, or triple lines, according to importance; underline phrases or sentences; on fly leaves, make a brief index of valuable parts.
5. Read some books that tax all your powers; and some unattractive ones to call forth concentration of mental powers.
6. Let reading be varied. Turn from philosophy to romance or biography. This gives rest to the mental powers.
7. Buy *only* those books which you wish to keep permanently.—*Good Books*

Coming Next Month

Three Christmases—One past, one present, another yet to come, these are the Christmases which you will remember throughout eternity. Watch for this different Christmas article.

Vital Values of a Family Altar—One of the most important articles for parents we have published in recent months. A timely and pertinent discussion of a God-given source of power within the grasp of every Christian home.

He Does It With a Club—Rousing games, free kittens and even goldfish and turtles to take home are among the means employed to draw children off the streets within the gospel's reach. An absorbing story of practical child evangelism in a needy city district.

Moody at the Fair—Concluded in the December issue. Don't miss this installment containing the highlights of the World Fair Campaign's last great month.

WHEREIN SHOULD WE BE THANKFUL?



By Robert L. Constable

Illustrated by Weldon Bedell

*I have loved you, saith the Lord.
Yet ye say, Wherein hast thou
loved us?—Malachi 1:2*



then I found out why. It seems they took his father to a prison camp when the boy was just eleven. Within about a year his mother died, and he was left alone, free to throw in his lot with a gang of other boys. And so at twelve he was a guerrilla behind the Russian lines; at fourteen a prisoner in a Polish prison; at sixteen, a fugitive in Germany, existing on what he could either beg or steal. Now, at seventeen, he is one of the boys cared for in Kaltenstein Castle, a boys' refuge maintained by the German YMCA.

His experience is typical among the thirty-five boys now being fed, counseled and helped to a new life at this place. As I stood looking into the faces of these lads, a picture of my own son rose in my mind. I thought of the hopes and aspirations of other fathers and mothers now dead or missing, and how they had been dashed to pieces by the horrible wrath of man.

Each of these boys had lived at home with his parents, brothers and sisters. None could tell where father or mother, brother or sister had gone—except for the few that knew that death had brought an end to some mother's torment as she sought alone, by any means, to feed her little ones amid the terror and ruin of raging war.

Now here in the castle at Kaltenstein, devoted men and women seek to bring some love and understanding, nourishment and peace to these grief-wracked and lonely boys.

He had a business once: a factory where twenty men made lace, a shop where it was sold. He had a home upstairs and a boy for whom he hoped his work would build some happiness.

I saw him in a little fourth-floor room with plaster falling off the wall, a table and two chairs and a frame for making lace. Beside the window sat his wife in some old dress she'd gotten from relief. Her fingers moved quickly, making lace, in spite of weariness from age and failing health.

They were so [Continued on page 211]

Mr. Constable is vice-president and administrator of the Development Branch of Moody Bible Institute, Chicago.

This year, for me at least, Thanksgiving will be different. Probably, I'll drive my wife and son to church and we will worship there together. At home again there will be Thanksgiving dinner in the traditional style, with friends and loved ones gathered around. There will be more to eat than we need, an opportunity for fellowship, the reading of the Word together and prayer.

Yet as we spend the day in comfort and ease of mind, I'm sure I'll think of people and scenes I saw last summer, and wonder again, perhaps, why we here in the United States should have so much when others have so little.

For six brief weeks last July and August, I saw war-blasted Europe while arranging for the distribution of the Moody Bible Institute's gospel films. And the things I saw while there burned deeply into my memory.

It was a lovely home with gardens all around. Everything seemed just right—to those who did not know that in the garden a few years earlier three children played while two mothers visited over the fence.

There came a blast—a flash. One mother slid along the fence and to the ground. The other mother raced into her home to find the baby safe. But the children in the garden—they were gone.

He had been a runner before the war—an Olympic champion—and as I saw him come up the stairs on two artificial legs and meet his lovely wife, my heart was

moved. Here was a man who had been in the depths, devoting all his time and strength to helping other men. As he showed me about, his voice was glad and confident, because God was using him to re-establish other lives.

Occasionally a special train comes to his German city, a train filled with returning men. It is met by those who still refuse to give up hope—the parents who have never heard what happened to their boy; the wives with little ones now growing up who only know their husbands were taken toward the east. They wait and scan the faces of the men, but for most of them, each train but adds to their despair.

The men, too, search the faces of the crowd. With longing eyes and trembling hearts, they seek those whom they hope have not forgotten them. But most men seek in vain.

Is there no welcome, then, for these?

Ah, yes, there is someone to meet them. The man who lost his legs is there, and for those men whose homes are gone, whose loved ones now are lost, whose jobs have long since disappeared, he has a welcome and a place to stay. Here they may remain until they find their families, get a place to live and are employed.

A hundred or more men were staying on when I was there, but not a man was in sight, for everyone had far too much to do. When a man is searching for the wife he has not seen in years, and the boys and girls whom he used to play with on his knees, he does not sit around.

His face was old beyond his years. And

Japan Can Be a Christian Nation

By GLENN WAGNER as told to Charles B. Ford

*Perhaps this generation will never see another
such opportunity to evangelize an entire country
with the aid and approval of its leaders*

FOR solid thrills, no classic essay or masterpiece of fiction I have ever read could compare with the letters I received after my first few weeks in Japan. Written in assassinated English, they would have baffled the mind had they not been so brilliantly clear to the heart.

I pulled another off the stack, slit it open, and read:

Sir:

I am very glad that I can send this letter about following by the name "Jesus Christ." It is this, I was grew up in Christian home, father, mother, grandfather, grandmother, brother and even I are good servant of the Lord. But, when I became 19 years old, finished my middle school's term I have had doubt about Lord who made all things. Why? I can't understand, I don't know! I thinking over about this. It is only shallow knowledge named unbelief, and hold it is to this day. Oh, how foolish that I doubt the Lord!

But last night, on May 16th 49, I saw and heard the "Creation of God" what is it? at my college. And I heard the word of Lord "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from

Mr. Wagner, foreign secretary of the Pocket Testament League, has been directing the organization's campaign to distribute ten million Gospel and New Testaments in Japan.

*Moody Institute of Science film, "The God of Creation."

death unto life." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall not thirst": "and him that cometh unto me I will in no wise cast out."

Indeed! these are for me! Never to others, I think.

When the meeting was up I pray again and again for sinful I. I can't stop shudder by my fear and rejoicing. I thanks to God for Mr. Schwab and one American Gentleman and others who opened my heart again.

And I hereby accept membership in the Pocket Testament League by making it the habit of my life to read a portion of the Bible each day (at least a chapter if possible); and to carry a Bible or New Testament with me.

And again I say and pray to God "I thanks to your great loveness."

Yours truly,

HIDEO KUZUYAMA

The young man who wrote this letter was unusual in that he had come from a Christian home. Four-fifths of the thirty

thousand students to whom we had preached and given Gospels, tracts and New Testaments had never before heard the message of salvation.

The Foundation

It seemed as though Timothy Pietsch and I had been in Japan for the better part of a year, so much had happened. Actually, I had arrived less than two months before, following Tim by about six weeks. In that brief time, however, we had interviewed General MacArthur and received his assurance of unqualified support of our evangelistic and Gospel distribution campaign. We had made contact with the heads of Christian missionary enterprises in Japan and laid the foundation for wide and rapid distribution of Gospels and Testaments as fast as they came from the press. We had arranged with the heads of the leading universities of Japan for meetings on their campuses, and had held soul-stir-



Thousands of Japanese heard the gospel and received tracts, New Testaments and other Scripture portions at open-air meetings conducted by the Pocket Testament League.

ring services attended by nearly thirty thousand students, at which hundreds openly confessed their acceptance of Christ. In addition we had made arrangements for the printing of the first quarter million Gospels of John in Japanese.

At the moment we were in high glow. For beside the letters lay a cablegram from the home office of the Pocket Testament League in New York, instructing us to increase the initial print order for the Gospels of John to a half million—proof that our Christian friends in America were behind our efforts in this almost “new thing under the sun”—an invitation to evangelize a great nation and distribute the Scriptures with the official sanction and active co-operation of General Douglas MacArthur and others of the nation’s most influential figures.

MacArthur’s Plea

There is no question but that General MacArthur is God’s man for Japan in this hour. We entered his office with the hope of obtaining permission to distribute a million Gospels of John and Testaments in Japan. This permission, we thought, might be reinforced by a carefully worded letter of endorsement which might help to open doors for us. But we were not prepared for what took place.

General MacArthur at once gave us to understand that it was he who was asking help from us and from Christians in America, and not we for his assistance. He reminded us that he had asked for three thousand missionaries to be sent to Japan. Then he told us that thirty million Bibles would be needed to Christianize the nation, and asked that we increase our Gospel and Testament distribution from the one million we had contemplated to ten million copies.

To help us carry out our assignment, he gave us a letter which was unqualified in its support of the work we had set out to do. It said in part:

“This distribution of the Bible in connection with . . . public meetings for the people of Japan has my hearty endorsement, and I sincerely request any assistance the representatives of the League may need in the performance of their duties. I have urgently requested . . . ten million portions of the Scriptures rather than the one million which has been in the original plan.”

Because the United States is the only country with resources adequate to supply gospel arms and ammunition, every evangelical church is in effect a spiritual munitions plant. Japan needs our prayers, and the front-line troops—not only the Pocket Testament League, but also the many evangelical bodies whose missionaries are in the race against time in Japan—need all the equipment and ammunition our American generosity can provide.

What About the Communists?

Just how far-reaching is the influence of Communism in Japan? How can we continue to combat it most effectively?

It is hard for any American to conceive what is involved in leading a nation of eighty million people from the shadow of an imperial dynasty which has been the heart of their religion as well as the

master of their lives, into the unregulated liberty of thought and enterprise which we take so completely for granted. Yet this is the task which is being cap­suled into the space of five to ten years in Japan.

Right now the whole nation is “going to school” to absorb the philosophy, the methods and the know-how of American democracy. The Japanese people are learning what self-government means, not only administratively but in terms of the responsibility that goes with political liberty. We cannot say to them, “You may think as you please, but Marx is taboo; you may vote as you please, but not for Communists.” We have only one weapon with which to fight. That weapon is truth, and the fountainhead of truth from which our own democracy has sprung is the Bible.

Support at Top Level

That the thinking element in Japan recognizes the intimate connection between the Bible and our way of life is abundantly evident. Dr. Shigeru Nambara, top ranking educator in Japan and president of the University of Tokyo (formerly the Imperial University, the most influential in the land), has stated:

“The Bible is the Book of books. The highest ideals and best thoughts of mankind are invariably traced to this well-spring. The Bible is the book of ‘freedom,’ ‘truth’ and ‘life.’ It will give new light and strength for the rebirth of individuals as well as the reconstruction of nations.

“I am in earnest hope that the Japanese people will come to accept the Bible as ‘the Book of the people,’ as they once did the Analects of Confucius and the Buddhist scriptures in the past. At the same time I hope also that the Christian nations of the world will, in returning to the Bible, take occasion to vivify its true spirit in actual politics, and to lay the lasting foundation for the new world order of justice and peace among mankind.”

While the Communists are in the minority they are working with fanatical zeal. In the last popular election they jumped their representation in the diet from four to twenty-five seats. Their greatest efforts are concentrated on the college and university students. Communism is skillfully and attractively “pack-

aged,” and few of its converts in Japan know what it really is.

Against this alert and unscrupulous foe, the gospel of Jesus Christ is scoring encouraging victories. God’s grace has been most evident on the campuses.

Enthusiastic Respond

At Nippon University Law School, 3,200 students attended our two meetings, lasting from 1:30 to 9:30 P.M. Two hundred stayed for the after meeting. At Logos English School, 2,000 jammed the meeting place. At Japan Women’s University, 1,500 attended, with 150 at the after meeting. At Meiji University the attendance was 2,500. All of these great schools invited us back. At the climax of a series of meetings at Waseda University, the auditorium seating 4,000 was packed.

The civilian population seems to be equally open to the gospel message. In Koga, a community of 20,000 population with only one Christian worker, a Japanese woman, we announced an evening meeting for children and one for adults an hour later, broadcasting the invitation through the streets of the city from our sound truck. Later we were amazed to see a crowd of 4,000 children and 2,000 adults. The following night in a small nearby village of 5,000 people we had an audience of 1,500.

The fact that nearly all Japanese are literate has been a tremendous advantage. Because of this, and because the area to be covered is relatively small and means of communication and transportation are good, it should be possible to evangelize Japan far more quickly than any other country in the Orient.

Of course there is opposition, but young Christians are being trained to meet it with courage and ingenuity. At Tokyo University, the highest school in all Japan, two thousand students attended two meetings which we held on the campus. Across the street a rival Communist group gathered about a feeble microphone in an attempt to lure away the crowd. We simply turned up our loud speakers and drowned them out, to the huge delight of the assembled students.

We have ample evidence that our student converts are being put to the test. While there is a willingness to listen to the gospel message, the Christians must

[Continued on page 189]

Message to the Japanese

It gives me great pleasure to commend the reading of the Bible, God’s immortal gift to the human race, for in its pages there is revealed that righteousness which exalteth a nation. In the sacred Scriptures you will find the Saviour of the world, who is the chief cornerstone of all liberty, the basis of fair and honest government, and the foundation for a true and living faith in God whose promises never fail.

GENERAL DOUGLAS MACARTHUR

And Abraham Looked

By Northcote Deck, M.B., Ch.M.

Five times in his walk of faith Abraham looked—and each time he was rewarded!

AND Abraham looked . . . "What did he see?"

Five special "looks" of Abraham are recorded in Scripture. Each was a look of faith; each marked a growth in grace; each implied an increase in the knowledge of God, and a further revelation and appreciation of the future plans of God.

IN GENESIS 13, in the strife between the herdsmen, we find Abraham unconsciously approaching one of the formative crises of his life. There he came to the great position where God's interests and honor were more important to him than his own personal interests. To end this unhappy strife between those who were "brethren," he yielded the first choice of land to Lot, the younger.

The nephew needed no further invitation. We read that "Lot lifted up his eyes, and beheld all the plain of Jordan." The psalmist declares, "I will lift up mine eyes to the hills, from whence cometh my help . . . [even] from the Lord." Lot's error, then, was that he did not lift up his eyes high enough, for he was occupied with the land and not with the Lord. He saw only the plain and chose it, to his later and utter ruin.

When Lot was "separated from him," God came down to Abraham, to approve His servant's grace. Abraham had invited Lot to choose, but now God invited Abraham to make a choice: "Lift up now thine eyes and look . . . for all the land thou seest, to thee will I give it, and to thy seed forever."

Lot's was the choice of cupidity; Abraham's the choice of faith. Lot ended as a friend in Sodom; Abraham as the friend of God. Thus the patriarch was given a whole countryside in perpetuity, while Lot was ignored entirely by God. Was ever a land purchased at such a price! No money passed at all. The purchase price was simply a deliberate act of faith in the living God.

Note especially, the land was given to Abraham and his seed forever. Absolutely no conditions were attached to the gift. The land was later confirmed to Isaac, and then to Jacob, in the same unconditional way. True, certain conditions were later laid down for enjoyment of the land, but these did not apply to and could not affect the title to the land given to Israel forever.

It is so with us as believers. Our behavior does not affect our title to heaven.

A Bible teacher now living in Toronto, Can., Dr. Deck was for many years a medical missionary in the Solomon Islands and director of the South Sea Evangelical Mission.

as children of God, but it does affect our enjoyment of salvation. Just as surely, Israel's later failure did not alter the fact that the land had been given to the seed of Abraham in perpetuity. In Deuteronomy, where these special conditions are laid down, Canaan is called "your land" eight times; it is stated "God gave them the land" more than thirty times; and seven times we have the statement, "He sware to give them the land."

"God is not a man, that he should lie," for "hath he not said, and shall he not do it" (Num. 23:19). Yet surely it is practically making God a liar to assert, as many now are doing, that these words have no meaning, that God has repudiated these unconditional promises to His ancient people, that the Church has finally taken Israel's place, and that the Jew, as such, has no further destiny in the plans of God.

It is significant that the prophets Isaiah, Jeremiah, Ezekiel, Joel, Micah and Nahum, in speaking to Israel, all describe Canaan as "your land." Amos is perhaps the most concise and conclusive. In 9:15 God declares about His people Israel, "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." In the past, they have been pulled out of their land many times, so this promise must refer to times yet future. Therefore Israel must have a time of national blessing (v. 13) in days yet to come, in their own land, evidently when the Church is off this earthly scene.

THE SECOND LOOK comes in Genesis 15:5. Abraham had just returned from his victory over the kings, had been met and refreshed by Melchizedek, and being strengthened physically and spiritually, had refused the loot of Sodom. This act of renunciation drew from God the gracious reassurance: "Fear not, Abram: I am thy shield [for defense], and thy exceeding great reward."

The "fear not" seems to imply that in the reaction after the strain of the campaign, Abraham was inclined to fear for the future. Having no heir, in spite of his great material prosperity, he reminded God, almost wistfully, "I go childless." Then came the great command: "Look now toward heaven, and tell the stars . . . so shall thy seed be."

His first look did not need to be higher than the earth's horizon, for God was bent just then on giving him a land, which was to bulk so largely in the future plans of God, "a land which the Lord

thy God careth for: the eyes of the Lord [being] always upon it" (Deut. 11:12). But in the second look, the vision had to be wider and higher, the scope vaster, for the seed of Abraham was to become "as the stars of heaven."

The contrast is striking between the earlier promise of a seed "as the dust of the earth" (Gen. 13:16), and here as "the stars of heaven." For Abraham was to have a natural seed, the whole Hebrew race, and also a spiritual seed, which was to include not only believing Jews, but also all Gentiles who should after believe. In that sense Abraham became "the father of all them that believe" (Rom. 4:11); for in addition, "the blessing of Abraham [was to] come on the Gentiles" (Gal. 3:14). But this in no sense abrogates the national future of Israel in their land. Evidently Abraham gave the required look of faith commanded by God, for we read, Abraham "believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6).

ABRAM'S THIRD LOOK follows the great transaction of Genesis 22 when he was called to abandon his long-delayed son Isaac, to the command of God, and offer him as a burnt offering. This is perhaps the greatest transaction of faith in the whole Bible, and it calls forth one of the sublimest prophecies of faith from a man. "God will provide himself a lamb." So cried sorely tried Abraham (v. 8). There was none in sight at the time. Isaac was bound and the knife upraised—never to fall! For just in time, there came the urgent command, "Abraham, Abraham . . . lay not thine hand upon the lad."

"And Abraham lifted up his eyes, and looked." What did he see? Where did he look? Not to the horizon, to believe for a land. Not to the heavens, to believe for a seed. But to a thickset for a lamb, provided by God to die instead of Isaac.

The lamb he saw that day stood for the Lamb of God, who says in John 6:38: "I came down from heaven," an origin declared five times in that chapter. So Abraham's third look was still an advance, a progression. First he looked for a land; then for a seed to populate that land; then for a Lamb from heaven to redeem that seed and later rule the land.

THE FOURTH LOOK is recorded in John 8:56: "Your father Abraham rejoiced [lit., leaped forward] to see my day: and he saw it, and was glad." This [Continued on page 176]

A Good Word for the "Good Old Days"

By VANCE HAYNER

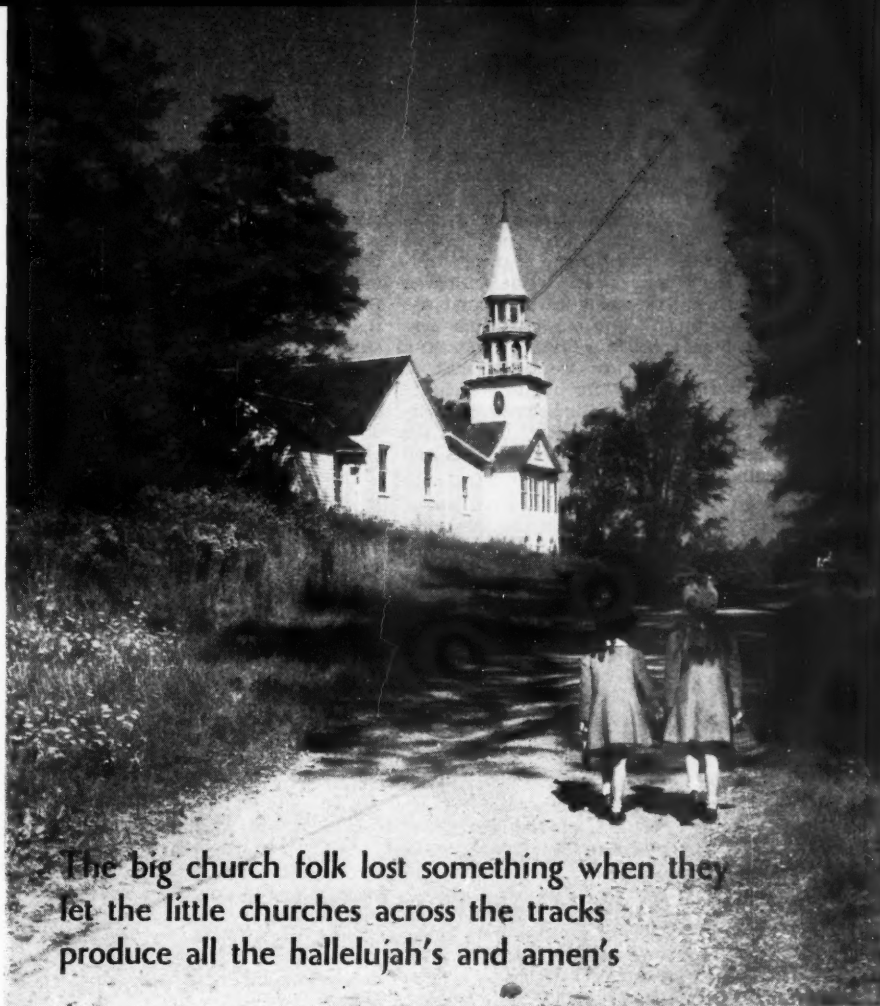
THESE latter years have witnessed a rash of book writing, depicting the old parlor-lamp and family-album days of a generation now gone. These writers have not dealt kindly with the faith of their fathers. Human frailty in pulpit and pew has been exploited; and in an effort to produce racy reading, liberties have been taken with the holiest matters. It is to be feared that fools have rushed in where angels fear to tread.

Nowadays it is very fashionable for this age to give vent to long-suppressed resentment and rebellion by ridiculing the religious life of its elders. One would think, to read some of this muckraking, that all deacons and preachers were Pharisees. It would seem that any generation that has made as big a mess of things as has this one would be too red in the face to sling mud at its forbears. Maybe back of some of it there is a nostalgia and a suspicion that perhaps our elders really had something which our pride will not let us stoop to find. Then, of course, we have heard everything, read everything, experienced everything—except those secrets which are hidden from the wise and prudent and revealed unto babes. Even a knowledge of the good may keep us from knowing the best. Knowing too much, we do not know enough.

This writer can hold his own with any of the scribblers so far as a countrified background is concerned. I did not grow up in a parsonage, but my father's house almost amounted to one. He felt he was called to preach, but he didn't, and for the rest of his life he believed he had missed his calling. He worked doubly hard trying to make up for some of it on second bests.

For one thing, his home was open to preachers, and they seemed to gravitate to our "prophet's chamber." We had a blessing at every meal, family prayers at night. Father was a strict disciplinarian. His thumbs were down on movies,

Although describing himself as an "exhorter," Mr. Hayner is widely known as an evangelist, preacher and author. His home is in Greensboro, N. C.



The big church folk lost something when they let the little churches across the tracks produce all the hallelujah's and amen's

Devaney photo

cards, and dancing. Although he lived on a farm, he wore a white collar and derby hat and looked more like a preacher than a farmer. His church work at old Corinth came first. Beekeeping was his hobby. I was his greatest human interest. He lived over in me, and when I asked to be licensed to preach, he was in seventh heaven.

If I were following the popular pattern, I would digress at this point and begin making fun of the narrow Puritanism of those days in contrast to this modern paradise of sweetness and light. I see no reason why I should do so. If I were interested in poking fun, it would be at the expense of this present race of aspirin eaters hunting as feverishly as their stomach ulcers will allow for a hole in the ground where they can hide from their own inventions. At least we could live on top of the ground in the old days. If Father thought the world was growing worse—and he did—he was a pretty good prophet. For further information, read any newspaper and listen to your radio.

I RECALL the revival meetings at old Corinth church at "laying-by time," when the farmers had a little leisure. The church yard was filled with horses, mules, buggies, wagons. Once in a while, some of the elite came in

surreys. Hound dogs roamed here and there. Inside we hung kerosene lamps on the walls. There was the wheezy organ and singing from shaped-note books. Preaching was long and loud with a call for mourners.

I do not defend all that happened. Sometimes much was made of the emotional appeal—meeting our loved ones in heaven, for instance. We sang songs with separate verses about father, mother, sister, brother, husband, wife, children. The pressure was pretty heavy. Some of the more obstinate held out, but you had to be pretty stubborn.

At the mourners' bench, instruction was not always clear. The penitent might be kneeling between two of the brethren, one exhorting him to "hold on" while the other urged him to "turn loose." There was usually a crisis when the seeker came through shouting, and sometimes walked all over the church shaking hands with everybody.

We had some dear souls who always went into a shout when the spiritual temperature reached a certain point. My grandmother shouted through the Baptist revival one week and the Methodist revival the next, year after year. The denomination didn't matter. One sister used to go up and down the aisles shouting with her eyes shut and never did hit a bench. I don't know how she did it.

Yes, I know that some of the converts

didn't "stick," but most of them did. When I go back to Corinth, those who did stick are grandparents now and grace has brought them across many rough miles since. I do know that after a rousing morning service when people were converted, we went home that day feeling fresh and clean inside. "Heaven above was softer blue, earth around was sweeter green," and our humdrum lives had been touched with the light of a better world. When we came back at "early candlelight" for night "preachin'," those plain old faces had something written upon them that I don't read on the countenances I scan in hotel lobbies and Pullman lounge cars these days.

THESE WERE THE DAYS when I returned to old Corinth and smiled condescendingly at the mourners and shouters who were becoming fewer by

then. I thought I had advanced into intellectual realms beyond such primitive ways. I can understand some of the stuff I read now that laughs at "hill-billy" religion. It reminds me of when I was reading Elbert Hubbard, trying to wear a flowing tie and be a free-lance writer. It took me a long time to learn that the Bible means what it says when it declares that we must become fools to be wise. We either become fools God's way or stay fools our way.

I wasted several years dabbling in more liberal views. The worst of all this is, they do not satisfy, and yet ninety-nine out of a hundred are not willing to admit they are wrong and go back to the old paths. I have found nothing that works except simple faith in Jesus Christ—the kind that leads you to obey Him in loving service.

I am no advocate of the rolling in the hay and foaming at the mouth now

abounding in store-front churches and among what I call religion's lunatic fringe. But the big church folk lost something when they let the little churches across the railroad tracks produce all the hallelujahs and amens. I have never shouted in public, but I see no reason why all the exuberance should be found at political rallies and ball games. In fact, I feel some inward amusement at hearing a starched choir and rigid congregation sing without in the least knowing what they are singing:

*"Hear Him, ye deaf; His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy."*

I have wondered what would happen if some of the dumb should suddenly loosen their tongues in real praise. And, if the lame should leap for joy, there might be an exodus of scandalized saints.

AND WHAT WAS WRONG with the old method of scaring the ungodly with a sermon on hell? My father was jolted loose from his lethargy by a hair-raising, blood-curdling treatment of the text, "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Such a sermon would horrify the delicate sensibilities of many a modern, "refined" audience. People can enjoy the muck of a theater or wade through the corruption of some best sellers, but they cannot endure sound doctrine from the pulpit. But that discourse landed my father into the kingdom of God, and made him a moral and spiritual force in his community for the rest of his days. I am thankful that a preacher scared him into heaven instead of lulling him into hell.

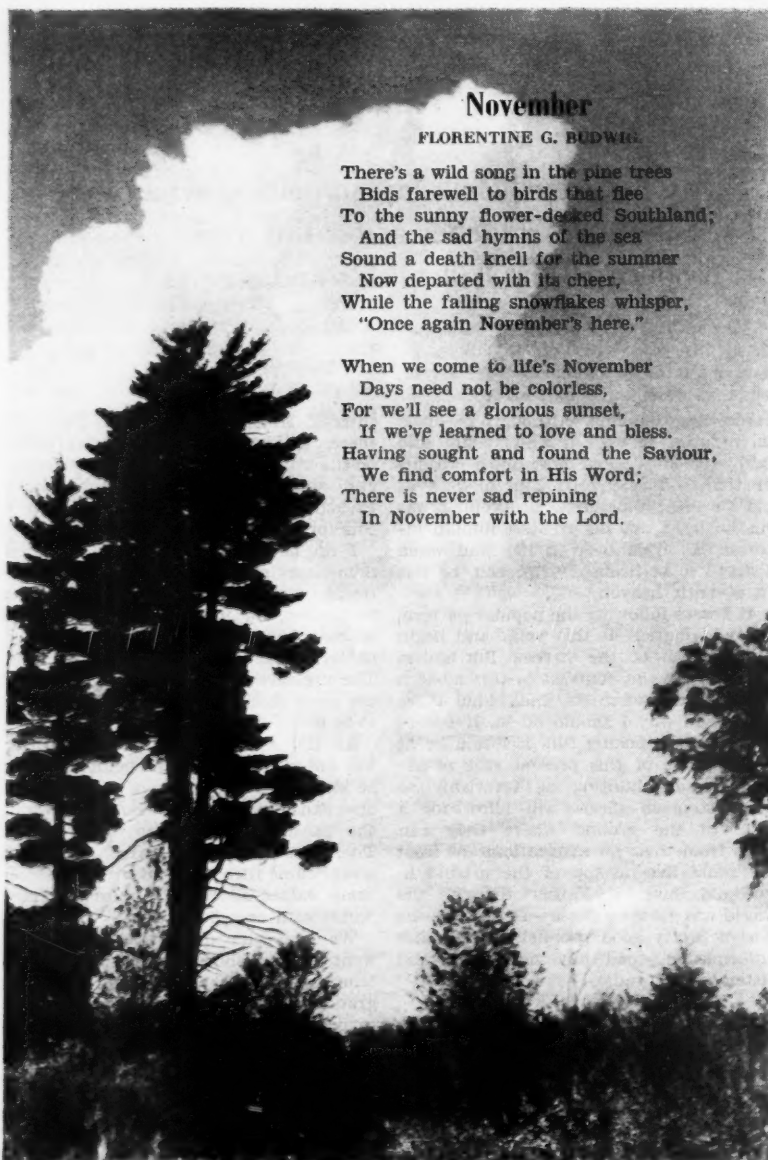
As I have indicated, sometimes the very opposite of this method was employed and sinners were urged to be converted that they might someday join their loved ones in heaven. We have gone the other way now, and sermons on heaven are as scarce as the proverbial hen's teeth. Some have long since ceased talking about the "Land That Is Fairer Than Day" for fear of being called "celestial excursionists" living for "pie in the sky." I hear "survival of personality," but not heaven.

Well, after the years have taken their toll and so many we loved dearly congregate on the other side, the new skepticism affords us cold comfort. Those we have loved long since and lost awhile are somewhere, and folks who talk so much of the historic Jesus should remember that it was He who spoke most clearly on both hell and heaven.

*"Over the river faces I see,
Loved ones in glory waiting for me."*

That may not be great music, but many of us have pillowed weary heads on the hope of it. Maybe one reason some no longer sing, "There's a land that is fairer than day" is because the next line says, "And by faith I can see it afar." You have to have faith to see it, and there isn't much of that nowadays. In fact, our Saviour left no doubt that He didn't expect to find much of it when He comes again.

[Continued on page 188]



November

FLORENTINE G. BUDWIG

There's a wild song in the pine trees
Bids farewell to birds that flee
To the sunny flower-decked Southland;
And the sad hymns of the sea
Sound a death knell for the summer
Now departed with its cheer,
While the falling snowflakes whisper,
"Once again November's here."

When we come to life's November
Days need not be colorless,
For we'll see a glorious sunset,
If we've learned to love and bless.
Having sought and found the Saviour,
We find comfort in His Word;
There is never sad repining
In November with the Lord.

A Thanksgiving Song

By J. ARTHUR SPRINGER

Thoughts on daily thankfulness and praise from a favorite psalm

ALTHOUGH Thanksgiving Day, as such, dates back only to 1621, the thought of a yearly time of thankfulness to God goes far beyond this relatively recent date to the early days of God's chosen people. Jehovah had delivered them out of the bondage of Egypt and had brought them on through the wilderness when He commanded Moses to set aside an entire week each fall as a special time of rejoicing before the Lord.

This was the Feast of Tabernacles, kept after the gathering of the fruit of the land. According to the instructions in Leviticus 23, the people were commanded to "offer an offering . . . unto the Lord," "and to keep a feast unto the Lord," and "rejoice before the Lord."

It is an excellent thing for us also to express our thankfulness by giving Him an offering, by keeping a feast unto Him, and by rejoicing before Him, not just once a year, but continually. As we do so at this special season, however, let us look briefly at the instruction in one of the Psalmist's great songs of thanksgiving—the One Hundredth Psalm.

In Psalm 100 we have five verses devoted to the central theme of thanksgiving to God. In each of these five verses the Lord is the central personality. In verse 1 we are to make a joyful noise to the Lord. In verse 2, we are to serve the Lord. In verse 3, we are to know that the Lord is God. In the fourth verse we are to approach Him with thanksgiving and praise. And in verse 5, we are instructed that the Lord is good. Perhaps it will be interesting and stimulating if we examine these five items.

been fitted for service to Him. But it is worth noting that our service is to be rendered with gladness. What a difference between grumpy service and happy service! And who, of all people on earth, have such cause to be happy, and to serve the Lord with gladness, as the redeemed of the Lord? No wonder we are exhorted to come before His presence with singing.

Besides praising and serving the Lord, we are to know Him. We are to know, with certainty, that Jehovah is God—that is, that our God, in whom we trust, is the true God, our Creator. Furthermore, we are to know not only that we are His creatures, but that we are His people. He has not only created us, He has redeemed us, and has made us new creations in Christ, in order that we may walk in good works and in newness of life.

In addition, we are called the sheep of His pasture, a figure which strongly implies that we are the objects of His special care and provision and protection. Surely, then, we have strong reasons for voicing our thanksgiving to Him who loves us and does so much for us.

With this in mind, the fourth verse becomes especially meaningful. We ought, by every rule of logic, and by every law of appreciation and gratitude, to enter into God's presence with thanksgiving and praise. Surely, we have everything for which to be thankful to Him—physical life, spiritual life, forgiveness, fellowship with Himself and with other believers, a heavenly heritage, and other spirit-

ual blessings too numerous to mention—to say nothing of the material blessings with which He loads us continually. Thus the psalmist calls upon us to bless God's name, and we respond to this appeal with holy enthusiasm.

THE TRIPLE REASON for our praise and thanksgiving is barely hinted at in the last verse—the Lord's goodness, His mercy, and His truth. How good God is! Not only is He good in Himself, but He is good to His creatures, and especially to His blood-bought and blood-washed saints.

Then He merits our praise because of His mercy, or loving-kindness—not merely His mercy in saving us from the penalty of our sins, but His loving-kindness to us all along our pilgrimage from Calvary to glory!

Finally, let us remember His truth, or faithfulness. He is a faithful God! He never goes back on His Word. Once He has made us a promise—unless there are conditions for us to fulfill, and we have failed to fulfill them—He always keeps that promise. Nothing can possibly prevent His making good. His faithfulness endures to all generations.

How heartily, then, ought we to praise and thank our gracious, loving, faithful God for blessings beyond our calculation! Let us, indeed, at this recurring Thanksgiving season, and at all other times as well, thank Him with overflowing hearts for His wonderful goodness and grace toward us.

★ ★ ★

A Thanksgiving Song

Psalm 100

Make a joyful noise unto Jehovah, all ye lands.

Serve Jehovah with gladness:

Come before his presence with singing.

Know ye that Jehovah, he is God:

It is he that hath made us, and we are his;

We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,

And into his courts with praise:

Give thanks unto him, and bless his name.

For Jehovah is good; his loving-kindness endureth forever,

And his faithfulness unto all generations.

★ ★ ★

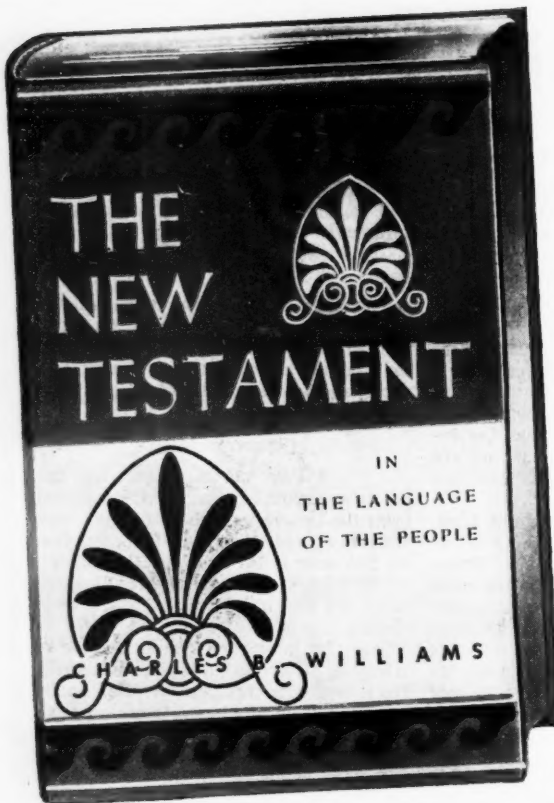
Mr. Springer is a member of the faculty of Moody Bible Institute, Chicago, and a frequent speaker at Bible conferences.

November, 1949

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What You

By JOHN MOSTERT



Jacket of the new edition of the Williams' translation of the New Testament just released by Moody Press, Chicago

Among the many New Testament translations may be one which exactly meets your needs

more understandable, everyday language, some translators have gone too far in their effort to be colloquial and idiomatic. Some have added explanatory words and phrases, occasionally even whole sentences, to aid the reader in understanding the trend of argument. This is all right as long as a person recognizes it for what it is—a more or less free paraphrase of

the New Testament, rather than an accurate translation.

Take, for example, Arthur S. Way's *Letters of St. Paul and Hebrews*. I quote a passage selected at random, his rendering of I Corinthians 9:1:

"I have met two protests—1, the protest of your intellect, which objects to curtailment of its 'rights'; 2, the protest of your appetite, which objects to curtailment of pleasures not sinful. My answer to the first is my own example. Am I not emancipated from the Mosaic Law? Am I not a true apostle? Have I not with my own eyes seen Jesus our Lord? Is not your life in union with our Lord in my work?"

When this is compared with the King James Version, the fact that this is more than translation is very evident. You will notice immediately the extended transitional and explanatory words, occupying almost two-thirds of the passage. It is somewhat of a translation and commentary wrapped up in one package.

A very recent translation of this kind is found in J. B. Phillip's *Letters to Young Churches*. Its free colloquial style is evident in every sentence. Observe his treatment of I John 3:2:

"Oh, dear children of mind (forgive the affection of an old man!), have you realized it? Here and now we are God's children. We don't know what we shall become in the future. We only know that, if reality were to break through, we should reflect His likeness, for we should see Him as He really is!"

This highly interpretative paraphrastic style is interesting, to be sure. But one can readily see that it goes beyond the bounds of accurate translation and is of little use for meticulous Bible study. The translator himself speaks of this in his

preface to the work. It is also interesting to note Phillip's departure from some of the commonly employed New Testament terms, such as "grace," rendered "His generous dealing" (Rom. 3:24); "glory of God" given as "beauty of God's plan" (Rom. 3:24); and "righteousness" in II Timothy 3:16 translated "good living." We would object to a general departure from the use of such significant biblical words, but this kind of treatment is of some value in causing us to define our terms more closely.

In 1941 *The New Testament in Basic English* was published. Basic English is a simple form of the English language which, with a comparatively small vocabulary, is designed to convey the sense of anything which may be said in English. Only one thousand different English words have been employed in this version. The work is designed to be used as a simplified form of the New Testament in English wherever the English language has taken root. One can readily see its value, especially for those with but a limited knowledge of English. Naturally, because of its restricted vocabulary, it has shortcomings. The translators have found it difficult to parallel the Greek text and bring out delicate shades of meaning. All in all, the Basic New Testament reads something like an elementary school reader.

Less colloquial and of higher literary quality are such translations as those of Weymouth, Moffatt, Goodspeed and Verkuyl. Among liberal circles, the translations of Moffatt, the English scholar, and Goodspeed, the American scholar, are most popular. While we must not minimize the excellent literary and idiomatic quality of the Moffatt and Goodspeed versions, caution must be taken in their use because of the liberal bias which now and again crops up in them. Weymouth and the more recent Verkuyl translations are without this bias, although notes introduced in the latest editions of the Weymouth version show definite liberal trends.*

A significant translation comes to us from a contemporary Catholic scholar, Monsignor Ronald Knox, of the English hierarchy. Its full title is: *The New Tes-*

*For a more detailed evaluation of the Weymouth and Verkuyl translations, see the author's article, "Can We Trust the Modern Versions?" pp. 406-7, *MOODY MONTHLY* for February, 1948.

EVERY NOW and then, Christian friends come to me and ask, "Can you recommend a good modern language version of the New Testament which I can give to a friend—something easy to understand?"

There are a number of good modern language translations. The object of this article is to classify some of them—especially the more recent—according to style, purpose and value.

In surveying New Testament translations, one finds considerable variety. Some versions are colloquial and idiomatic; others are literal to the extent of being awkward. Still others seem to strike a happy medium between the two extremes.

There are definite advantages in a simple, easy-to-read translation. Many readers who have not been reared in Christian teaching find it difficult to understand the three-hundred-year-old language of the King James Version. They are unaccustomed to its formal, majestic phraseology, its antique literalism and expressions no longer used or understood. Although some of these archaisms have been weeded out of the American Standard Version, its over-precise rendering of words and phrases still make it difficult for some to grasp.

In putting the New Testament into

A student of Greek, Dr. Mostert wrote his doctor's dissertation at Northern Baptist Theological Seminary two years ago on the merits of the Revised Standard Version of the New Testament. He is now a member of the faculty at Moody Bible Institute, Chicago.

You should Know

About the Modern Versions

tament in English, a New Translation. Knox has followed the Vulgate. Where the Vulgate is ambiguous, the Greek text has been consulted. Where the Vulgate reading differs from the Greek, the meaning of the Greek is given in a footnote.

Knox's work has some excellent qualities. It is written in clear, readable language for everyday people. The translator manifests an appealing narrative style. He does not overstrain in his attempt to be idiomatic. One sees in this work evidence of fine scholarship and a reverent spirit. Here is an example of his style:

"Once justified, then, on the ground of faith, let us enjoy peace with God through our Lord Jesus Christ, as it was through him that we have obtained access, by faith, to that grace in what we stand. We are confident in the hope of attaining glory as the sons of God; nay, we are confident even over our afflictions, knowing well that affliction gives rise to endurance, and endurance gives proof of our faith, and a proved faith gives ground for hope" (Rom. 5:1-4).

One might expect theological and ecclesiastical bias to creep in here and there, especially in the footnotes. This is the case with the standard Roman Catholic versions, such as that of 1941, in which the obvious meaning of many texts is distorted by material in the footnotes. But this is not so with Knox's translation. Most of the notes are of a critical and historical nature and have only a very slight Roman Catholic flavor.

PERHAPS, as a Bible student, you are looking for a modern translation which conveys some of the finer shades of meaning in the Greek text, such as the time element and kind of action found in Greek verbs, case function of nouns, and the more specific meaning of prepositions. As you can readily see, inclusion of such elements in the text is likely to make a translation somewhat cumbersome, perhaps robbing it of some of its easy-to-read quality. Yet there are several translators who have brought out the shadings of the original text in very readable versions.

One of the best of these is Williams' translation, *The New Testament: a Translation in the Language of the People*. The volume has been out of print for some time, but is now available once more. For accuracy and perspicuity of translation, this is one of the finest private translations produced in recent years.

As students of the Greek New Testament are well aware, the present tense in the Greek possesses the predominant idea of continuing action; the imperfect, durative action in the past; the aorist, punctiliar action; and the perfect, com-

pleted action. Observe how Williams treats the Greek verbs in his rendering of Luke 7:22, 23. This is typical of his handling of the present tense:

"And so He answered them, 'Go and report to John what you have seen and heard: the blind *are seeing* and the crippled *are walking*, the lepers *are being healed*, the deaf *are hearing*, the dead *are being raised*, and the poor *are having* the good news preached to them.' (Italics designate the verbs in question.)

Again, note his rendering in a yet more significant passage, the verbs of which have definite theological implications when considered in the light of their tense:

"But if we *continue* to live in the light, just as He is in the light, we *have unbroken fellowship* one with another, and the blood of Jesus His Son *continues* to cleanse us from all sin. If we claim, 'We are already free from sin,' we *are deceiving* ourselves and the truth is not in our hearts" (I John 1:7, 8).

The problem of the believer's relation to sin is further clarified when we read: "No one who continues to live in union with Him practices sin" (I John 3:6).

In like manner the continuing or dura-

tive action of the imperfect tense is brought out in such passages as Luke 7:44: "She *continued* to wipe them off with the hair of her head, and she *kept right on kissing*"; and Luke 8:23, "were *filling up* . . . were in impending peril."

Few translators have done much with the aorist other than employing the historical past in the English. But notice how Williams brings out the punctiliar idea (action as point of time):

"Then He aroused Himself and re-proved the wind and the surge of the water, and they *stopped at once* and *instantly there came a calm*" (Luke 8:24).

Bible students will be pleased with his unusual but accurate rendition of Matthew 16:19:

"I will give you the keys of the kingdom of heaven, and whatever you forbid on earth *must be what is already forbidden* in heaven, and whatever you permit on earth *must be what is already permitted* in heaven."

This is the only modern translation, ever to come under my scrutiny, which conveys the true force of the future perfects in the Greek text. (Young's *Literal Translation* has a somewhat similar rendering.) By thus taking into account the significance of the tense used in this verse, the difficulty and misunderstanding often connected with it are cleared up.

Williams has also taken care to convey the various shades of meaning found in certain forms of Greek nouns. The meaning of the passage becomes more specific when we read in Romans 15:5: "May God who gives men *patient endurance* and *encouragement*, grant you such harmony with one another . . ."

Finally, Williams translates certain New Testament words in their fuller meaning. In passages where the forensic sense of *righteousness* is called for, he uses the expression *God's way of man's right standing with Him* (Rom. 1:14; 3:21, 22). The word *gospel* becomes *good news*, and *grace* is rendered *unmerited favor*.

Montgomery's *Centenary Translation* also has many excellent qualities. It is published in small, handy form in clear, readable type. It comes a bit closer to the earlier standard versions in its style than do some of the others. I frequently use it in my home for devotional reading and find it well suited for such a purpose. Notice the style of the translator as seen in the translation of John 1:1-5:

"In the beginning was the Word, and the Word was face to face with God, and the word was God. He was face to face with God in the beginning. All things came into being through him, and apart from him
[Continued on page 197]

★ ★ ★

Our Heritage

And Isaac digged again the wells of water, which they had digged in the day of Abraham his father.—Genesis 26:18

KATE H. LOCKTON

They digged them well, they digged them deep,

The wells our fathers made;
And men and cattle passing by
Drank, and their thirst allayed.

And oft our fathers fought to keep
The water clear and pure;
And often were their lives laid down
To make the wells secure.

But days went by, and then the wells
Were captured by the foe;
They soon were filled with filth and mud,
The water could not flow.
No longer did the weary halt,
When they were passing by;
No thirsty souls could be refreshed;
The wells were clogged, and dry.

Oh, ye who in your early days
Drank water pure and sweet,
'Tis now *your* turn to guard the wells.
The enemy to meet.

Remember that this heritage
Bought at tremendous cost
Was handed down a sacred trust;
See that it is not lost.

★ ★ ★



Lanoma photo

If you would help mold young lives for Christ,
enlist the aid of well-chosen Christian books

THREE youngsters in a small Indiana town are eagerly reading, reading, reading. And then the whole country is shocked as they nearly hang a playmate. The boy victim's life is spared only because the youngsters were unable to pull him clear of the ground. Parents shuddered as officials discovered that this was the beginning of a plot to murder a child friend every three weeks. "Yes, we got the idea from a book, a comic book," they admitted.

Now draw back the curtain of time a few years. We see a dark-haired girl pouring over a book. Her eyes glow, and a determination is born in her heart. When we see her again, she is in the heart of Africa, a missionary to the Balega tribe. "I became a missionary because of a book I read," she states. And we learn that it was through the story of David Livingstone's life that God spoke to her about her own Christian service.

Books—what a tremendous influence they exert! Our boys and girls are in an impressionable state, and the course of their lives may be determined by the type of material they read.

The far-reaching effect of literature is recognized not only by Christian educators, but by the eminent authority J. Edgar Hoover of the Federal Bureau of

Investigation. In the F.B.I. bulletin, *Crime and Juvenile Delinquency*, he states: "The teachings of God, if followed, will prevent criminality. A child who has been taught to respect the laws of God will have little difficulty respecting the laws of man." One of the causes of juvenile delinquency cited by Mr. Hoover is the availability of salacious literature. In another bulletin, *Crime Begins at Home*, he states, "The peddler of obscene and lewd literature is far more responsible for the sex delinquencies of its youthful readers than are the youngsters themselves."

If bad literature has such a devastating effect, would not the widespread distribution of good Christian literature leave its mark on the lives of our children for the glory of God? There are many books for boys and girls which strengthen, rather than tear down Christian character.

THE STORY of the beginnings of children's books is a story of Christian pioneering. Just as truly as David Livingstone, out of great love for Christ, opened the interior of Africa, so the field of juvenile literature was opened by men and women who desired to give the message of Christ to the boys and girls of their day.

Historians credit John Bunyan with writing the very first book for children.

Books and Children

By Mildred Morningstar

The author of immortal *Pilgrim's Progress* entitled it *A Book for Boys and Girls*, and it contained definite Christian teaching. Others, however, were also beginning to write for children. Those who enjoy the lilt of Robert Herrick's romantic poetry, for example, may be surprised to learn that he wrote *Graces for Children*. "Honor thy parents; but good manners call

Thee to adore thy God the first of all."

Indeed, many who today are famous in other fields saw the need of giving suitable books to the children. Isaac Watts, whose hymns we still sing, prepared catechisms and prayers for children, and a short view of Scripture history. About the same time George Wither, Charles Wesley, Martin Luther, and Bishop Jeremy Taylor wrote hymns for children.

Although these Christians used their own names in connection with such writing, secular authors entering the field considered writing for boys and girls so far beneath them that they hid behind pen names. Thus *Little Goody Two Shoes* is attributed to Oliver Goldsmith, and Charles Perrault, famous for introducing the name "Mother Goose" if not the rhymes, at first concealed his identity as well.

Later, books for children began to appear more frequently. There were hymns in prose by Mrs. Berbauld, tales with a religious purpose by Maria Edgeworth, and many stories by Mrs. Trimmer. A book by Jenway James is described as "an exact account of the conversion, holy and exemplary lives, and joyous deaths of several young children."

These published writings varied in their make-up from tracts to chapbooks—unstitched printed sheets folded together and sold from a peddler's pack. Noting that the appearance of these books was drab, John Newberry began to make them more attractive by using good paper, pretty illustrations, good bindings, and even gilt on the edges of the pages. Later he became famous for opening the very first children's bookshop, located in London.

About this time Robert Raikes became concerned about the rough, untaught little children in Gloucester, England, who, free from factory work, roamed the streets on Sundays. He gathered them in to teach them to read and write. Beginning from this, instruction

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in the Bible was taken up, and our modern Sunday school movement was born.

As the Sunday school spread throughout England, the demand for Christian books increased. Many books appeared in answer to the demand. It is the fashion nowadays to ridicule these books, because of their lack of imagination and their habit of pointing out a moral. It is true that they were written with the idea of influencing the children for God, but if they lacked in other respects, it must be remembered that they were among the pioneer efforts in children's books. Although perhaps crude, they deserve our admiration and their authors commendable place in the annals of children's literature.

About the middle of the nineteenth century various persons began to write secular books for children. *Alice in Wonderland* sprang from the pen of Lewis Carroll, and Edward Lear's *Nonsense Rhymes* came into being, along with other widely known children's books.

As time went on, the trend turned away from the religious book. Whereas the *New England Primer*, reprinted in so many editions in the early days of our country, contained Bible truths and stories, later educators felt constrained to omit everything from school books that related to the Bible or God. Morals were laughed at and substitutes were found. The pendulum swung the other way, and the story with a moral was in disrepute. Instead, cheap adventure books became multitudinous. Comic books with no literary value, frequently highlighting stories of crime, now occupy the time of many boys and girls. While all books put out in the comic book style are not bad, the majority certainly are. We have only to read our newspapers to see what results they bring in the lives of the youth of our land.

There are indications that more of a balance may be at least in sight, for there has been an enormous increase in the amount of Christian literature published for children in the last ten years. The greater part of these new books has come out in the last five years. Today there are books with the Christian message at the bookshops, but adult believers must see that these books find their way into the hands of the children.

IF RELIGIOUS BOOKS are not widely circulated among the masses in this country," said Daniel Webster a century ago, "... I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian."

This remark by the great American statesman is as applicable today as it was when uttered. But what can the average Christian do about getting evangelical books to our boys and girls?

First of all, he can use these books as gifts whenever gifts are appropriate. Birthdays, Christmas, the visit of an aunt, friend or grandparent are all occasions for giving children's books. Others

will see that he has toys, but long after the toys are broken, the book he receives will remain to point the child to the Lord.

If the believer has a boy or girl of his own, he can, from earliest childhood, surround that child with books with a Christian message. Do not wait until the child is of comic-book age to try to develop a taste for the Christian flavor in books. Start as soon as he is able to look at pictures. Read to him daily even before he can talk plainly. By the time he is older, he will have developed tastes in conflict with the shoddy books. By observing his parents, who love and reverence the Bible, the child will come to have similar attitudes long before he is able to read the Scriptures for himself. Enjoy the Book and other books with him as he grows up, and not only will his taste be one you approve, but a real sense of companionship will be developed between you.

★ ★ ★

A Child's Evening Prayer

MARTHA SNELL NICHOLSON

I thank Thee, Lord, that Thou dost see
And love a little child like me;
I thank Thee for the earth, the sky,
The sun, the shining stars on high,
And for my mother and my dad,
And all the blessings I have had.
Help me to be kind and good
And always do the things I should;
Keep me safe—asleep, awake—
And this I ask for Jesus' sake.

★ ★ ★

When he is learning to read, provide books which he can read easily. There are not many Christian books available for the beginning reader, but the public library will yield books which will help to develop his skill in reading. Give him as much help as you can as he learns to read, for a good reader is not as likely to be enticed by the cheap comic books which require little reading. Books slightly below the level of his school books are suggested, for they help to make reading easier and therefore more pleasant. A few minutes a day spent with a book that is easy for him to read will make worlds of difference in the child's reading ability in a few months.

If a religious bookstore is in your locality let the boy or girl select his own books. As he grows older, perhaps he can be given a book allowance. This will cost more than the parent pays whose child feeds on comic books, but as the volume of sales for Christian books increases, prices should go down. Part of the appeal of the comic book lies in the fact that the child can choose it himself. If, with a little inconvenience to ourselves, we can provide that feature for good books, we have helped to make them more attractive.

HOW CAN THE CHRISTIAN help others besides his own to enjoy the blessings of books about the Lord?

Use your influence in getting a Sunday school library started in your church. If there is one already in operation, see if it contains the most recent evangelical books for children. Perhaps you can interest others of your church in seeing that these books are provided. It would be a good investment for the Sunday school itself.

Also, ask for Christian books at your secular bookstore. True, they may not handle them, but if you give them the name and address of the publisher, they will be glad to order for you. If a great many Christians would do this, more bookstores would realize the demand and begin to carry evangelical books, and non-Christians would have at least a chance to buy them. The wider the distribution of these books, the more homes will have a Bible witness.

Last of all, pray for God-given wisdom for authors and publishers of Christian books. Pray that these new Christian books may be used to turn more boys and girls from darkness to light, and to lives that shall glorify the Lord Jesus Christ.

Some Good Christian Books for Children

The Good Shepherd and *Just Like Jesus*, both by Hattie Bell Allen: Broadman Press, Nashville, Tenn. These are illustrated in terms of the small child's experience.

My Bible Book, by Janie Walker: Rand McNally and Co., Chicago, Ill. Bible verses the little child can easily understand, with a small boy and girl in the illustration of each verse.

Christian Nursery Rhymes, by Mildred Morningstar: Zondervan Publishing House, Grand Rapids, Mich. Rhymes for little children in which Christ's love for them is attractively illustrated.

Sing a Song for Jesus, by Mildred Morningstar: Zondervan Publishing House, Grand Rapids, Mich. Children's favorite gospel choruses and hymns profusely illustrated.

Marian's Favorite Bible Stories, Marian Schoolland: Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Well-written stories with good spiritual applications. Good type that second grade child can read. For five- to ten-year olds.

Bible Friends to Know, by Floy Barnard: Broadman Press, Nashville, Tenn. More Bible stories illustrated, for four- to eight-year olds.

Big Peanuts, by Lucilda A. Newton: Moody Press, Chicago. A captivating story of an African boy who comes to Christ. Ages six to ten.

Animal Stories for Children and *Uncle Walter's Animal Stories*, both by Walter L. Wilson: Zondervan Publishing House, Grand Rapids, Mich. Gospel messages taken from habits and peculiarities of animals. Ages six to ten.

A Bible Verse for You to Learn and *Every Good Gift*, by Dorothy Grunbock Johnston: Moody Press, Chicago, Ill. Brightly colored illustrations of the salvation message. Ages four to ten.

Ching Lin, Yakalo, and Tognia, all by Dorothy Johnston: Moody Press, Chicago.

[Continued on page 172]

LIVING IN APOSTATE DAYS

By Wesley W. Nelson



not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

What are the touchstones of faith and conduct for Christians in the present time of apostasy?

LET ME ANSWER first by saying that *these are days to believe the Word of God.*

The Christian will find enough to discourage him. It is not pleasant to see others growing cold and indifferent, to find that the sons and daughters of devout saints have no interest in the things of God, to hear his Lord blasphemed and his Bible disregarded on every hand, to find that higher criticism is gnawing at the very roots of his

faith. Because iniquity abounds, he is often tempted to permit his own love to grow cold.

But there is one unfailing source of encouragement, sufficient to offset everything else. This is the unquestionable fact that the apostasy is no surprise to God, for He has warned us through His Word that these very days are coming. It seems paradoxical, but it is true nevertheless, that every critic who arises to tear the old Book apart only substantiates its message. Every soul who falls prey to the propaganda of unbelief bears unconscious witness to God's truth. Every Christian with a cold heart establishes the Word more firmly. Every surge of unbelief that carries this world farther from God only vindicates what the Bible has to say. God's Word is established by these very things, for it is in the Word of God that we are warned of their coming.

Let the Christian repair to the eternal promises of God. Let him make much of his Bible. Those who have fallen prey to these perilous times have done so because they have not sought the necessary encouragement in the Word of God. No man who lives in his Bible and who makes a healthy application of its truths need fear the ravages of the apostasy.

THESE ARE ALSO *days for resisting indifference.*

Whereas enthusiasm characterizes revival times and opposition characterizes times of persecution, the apostasy is characterized by indifference. It is true that in certain quarters there is strong opposition to the Christian testimony, but most of the people whom we meet are merely indifferent. The very phrase "falling away" has a careless, lazy, indifferent sound.

A fourfold program of faith and action for every Christian

Illustrated by Weldon Bedell

NO individual or group can exist without taking its environment into consideration. Our museums contain the ancient remains of life which became extinct because it could not adjust to a changing environment. Organizations and movements have failed because they did not fit into a world where conditions are different.

The Christian finds it necessary to make continual adjustments to face the times in which he lives. Such adjustment does not mean that he seeks to conform. It means simply that he must consider the characteristics of his age in order to emphasize those phases of Christian living which will enable him to present a vital testimony and to resist the peculiar temptations of his times.

Different emphases are required in times of revival, times of persecution, or times of apostasy.

The present era is obviously a time of apostasy. It is a time of falling away and of indifference. It is a time when many profess and few possess, when real conversions are few and backsliders are many. Churches are half empty and people have given themselves to the pursuit of pleasure. Unbelief is the order of the day. In these times a man can be known as a Christian though he denies almost all of the great historic tenets of the faith. These are days which are leading up to the crisis described by Paul in II Thessalonians 2:3, 4:

"Let no man deceive you by any means: for that day shall

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It is difficult to stir people to enthusiasm about the great issues of eternal life. It is usually just as difficult to arouse their opposition. A sermon on heaven and a sermon on hell result in the same friendly smiles and handshakes and the same patronizing expressions of appreciation. People are comfortable; they spend their leisure time pleasantly; and they like a comfortable, easygoing religion which they can enjoy or ignore at their convenience.

To shake himself from this kind of complacency, let the Christian often renew his consecration. Let him engage in some kind of Christian service which requires him to sacrifice some of the comfort and ease of modern living. Let him voluntarily endure hardships as a good soldier of Jesus Christ.

Let him beware, however, of merely substituting pleasant religious activities for pleasant secular activities. There is much strange fire on the altars of the Lord these days. There may be little real difference between an enthusiastic worldly club worker and an enthusiastic church worker. It is easy to salve the conscience by getting on the band wagon of some rip-roaring program which is carried on in the name of religion. Let the earnest Christian pay attention to soul-winning and especially to the hard and thankless fields which bring no earthly rewards and which are therefore neglected by those who love to be "at ease in Zion."

While the Christian should by no means be deliberately and needlessly quarrelsome, he should be willing to contend for the faith. There are many things in our easygoing religious world which need to be rebuked. He who has the courage to do so will often find himself opposed. This very opposition is an effective antidote for indifference.

Above all, it is important to realize that we do not have to surrender to our times. Many forget that the Christian is not of this world. He has nothing to do with the apostasy. When thick darkness settled upon Egypt, "all the children of Israel had light in their dwellings." While the world goes blindly and indifferently on, and while the love of many waxes cold, the warm glow of spiritual fervor and revival flame is still available to the faithful child of God. The same Lord who sent the Holy Ghost on Pentecost also said, "Lo, I am with you alway, even unto the end . . ."

DAYS OF APOSTASY are also days for encouraging reverence and holiness.

The man of sin, whose coming will climax the apostasy, will oppose and exalt himself "above all that is called God, or that is worshiped." He will desecrate and dethrone every object of worship except himself. His spirit is certainly prevalent today.

The modern world makes much of ethics and morals, but it makes little of reverence and holiness. Ethical and moral living may be motivated by the utilitarian desire for pleasant and orderly social relationships. Many atheists find it profitable to be ethical. Only when ethics and morals are motivated by reverence and holiness do they indicate true submission to God. One evidence that man is rapidly dethroning God

in his heart is his unwillingness to recognize anything as holy.

This spirit has crept into the church and is undermining the attitude of Christians. It is apparent in every relationship to God, but one example will suffice: the complete abandon with which the saints can pack their goods and spend their week-ends picnicking without a thought of God. Granted that it is beneficial to get out into the great out-of-doors, one would expect that on the Lord's Day Christians would find a little country or village church and join in worship with the godly people of the community. More than one Christian who speaks much about the need of a revival will go without a personal experience of that revival until he comes before God and the congregation and makes confession of many an outing taken when he should have been worshipping.

Why is this true? It is because God's people are losing the concept of holy things. The assembling of saints for worship at hours which have long ago become traditional is a sacred meeting time with God. The devil rejoices at the great colonies of people making holiday while God's people worship, because they are mocking "everything that is called God." The Christian who finds himself on the highways or at resorts at the stated times of worship should remember that he is adding his share to the great mystery of iniquity which will eventually dethrone God in the affairs of men. Our appointments with God are holy, and to dispense with them for convenience or pleasure is to desecrate them.

The same could be said of the marriage relationship, of personal and family prayer, of the institution of government, of the Christian principles of justice and right living, and of every other situation involving our relationship to God.

To delegate to ourselves the right to adjust these things according to our own convenience is rebellion against the Most High. The Christian who wishes to escape the influence of the apostasy therefore should, with God's help, discipline himself to hold sacred his relationships and appointments with God. "Ye shall be holy, for I am holy."

FINALLY these are days in which to emphasize the coming of the Lord.

The apostasy will finally be personified in the man of sin, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The coming of the Lord will also mean judgment for the unconverted. For them the anticipation of His return is a warning to repent while there is still time. For the believer, however, the Lord's coming will mean the rapture and the resurrection.

Every chapter in I Thessalonians concludes with a reference to the coming of the Lord. It is significant that each chapter also concludes with a jubilant note of expectation, enthusiasm, and comfort. This is the blessed hope of the Christian. The apostasy is the dark hour that precedes the dawn. As the darkness deepens, the fig tree begins to bud and the accompanying signs multiply. Then we know that the morning draws near. The apostasy does not bring despair to us, for when these things begin to come to pass, we [Continued on page 199]

Two Worlds

By Frank Bertram Miller

This present world . . . and the world to come

(Gal. 1:1-4; Heb. 2:5-10)



SINCE Wendell Willkie made so much of the phrase "one world," many others have adopted it, saying, "Not two worlds, but one." Their purpose, of course, has been to convince the masses that all races are one, even though they are divided by natural and man-made boundaries. They ignore the fact that it was God Himself who scattered the human race at Babel, and that only under His great King will they one day be completely reunited.

This, however, refers to our earthly world. The Bible in speaking of spiritual things pictures not one world, but two—this *present world* and the *world to come*.

These two worlds are in direct contrast to one another. One is evil, the other holy; one is for time, the other for all eternity; one is temporal, the other spiritual.

This present world is to be a preparation place and time for the world to come. The inhabitants of heaven must be fitted here by God in Christ; our citizenship there is to be made sure here and now.

In examining the Bible's teachings concerning these two worlds, let us consider (1) this present world, (2) the Christian's attitude toward this present world, and (3) the world to come.

This Present World

This present world is an *evil world*. In Galatians 1:4 we read, "Who gave himself for our sins, that he might deliver us from *this present evil world*, according to the will of God and our Father." This present evil world is the world to which Demas returned after forsaking the aged apostle Paul in the service of God. "Demas hath forsaken me, having loved this present world" (II Tim. 4:10). It is a world corrupted by sin and filled with lawlessness. "The earth was corrupt before God . . . the earth is filled with violence through them" (Gen. 6:11-13). "The earth also is defiled under the inhabitants thereof; because they have transgressed" (Isa. 24:5).

Because of this corruption, God found it necessary to purge the earth of wicked man and his devices, so He sent the judgment of the flood. Once more He will have

to purge the earth, because of man's sin and moral decay as well as because of rebellion against Him. This will not be by the atomic bomb of man's devising, but His own fire out of the heavens (II Pet. 3:5, 13).

As a result of sin, this present evil world is full of sorrow and death. "The sorrow of the world worketh death" (II Cor. 7:10). "The wages of sin is death" (Rom. 6:23). Man's present lifespan has been shortened because of sinfulness, and should he live beyond three-score and ten years, there is but added sorrow. "For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away" (Ps. 90:9, 10).

Death entered this present evil world through sin, the sin of Adam and Eve, and death has passed upon all men, since all are sinners (Rom. 5:12).

This present evil world knows not God. It has not known Him through wisdom, as we read in I Corinthians 1:21, and it has not known Him through Christ, because of unbelief (John 16:8, 9).

When we read statistics indicating that by far the greater number of people, even in the United States, never darken the door of any church or attend any religious services whatever, we tremble. Even the Jews who are now returning to their own land with joy are going back mainly in unbelief and godlessness. With all the world's boasted wisdom and learning, it is not finding God, but turning from Him.

This present evil world is Satan's possession, and he is its god. "The god of this world hath blinded the minds of them which believed not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). Satan goes to and fro upon the earth as a roaring lion, seeking whom he may devour (Job 1:7; I Pet. 5:8), and this world is lying in his power (I John 5:19).

Satan's time is running out; therefore, he is very busy carrying on his work in the hearts, minds, lives and institutions of men, seeking to belie the gospel, and

to belittle Christ, the Bible and the Church of Jesus Christ. No wonder he is so opposed to missionary work at home and abroad. No wonder he is opposed to the gospel being preached over the radio, and to sound Bible teaching. But Christ died to render him powerless, and will overthrow him.

This present evil world is guilty before a holy God (Rom. 3:19). It refuses, in the main, to admit its own guilt, going madly and blindly on its wicked way. But Christ is coming to take vengeance on the godless, to punish and banish them (II Thess. 1:7-9), and Satan shall surely be put in his place (Rev. 20:1-3, 7-10).

This present evil world, as it now is, will pass away, as we read in I Corinthians 7:31: "The fashion [manner] of this world [kosmos, the earth in its present order] passeth away." It is also to be judged (II Pet. 3:7), and "dissolved" or purified by fire and to be renewed from all evil (II Pet. 3:10-13; Isa. 65:17).

Christians and the Present World

The Christian first of all is dead to this present evil world and its allurements. This is by reason of the dual crucifixion mentioned by Paul in Galatians 2:20: "By whom the world is crucified unto me, and I unto the world." This fact alone settles the question of worldliness!

The Christian is to keep himself unspotted from the world (James 1:27). Indeed, he can be friendly toward it only at the cost of becoming an enemy to God (James 4:4). He is not to love it (I John 2:15-17), nor to be conformed to it in any way (Rom. 12:1, 2). He is to guard against its evil spirit (Eph. 2:2), and to ward off the evil influence of its worldly cares (Matt. 13:22).

Thus, like Noah and many others, he must condemn the world, not condone it. He is to live godly here and now in this present evil world, denying ungodliness, worldly desires and passions. Meanwhile he is to look for Christ's return, and to labor with and for Him (Titus 2:13, 14; Luke 19:13).

The Christian should not seek to gain the world, for there is nothing in it worth a fraction of the price required. There is no true happiness or joy in unbelief, in

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worldly pleasure, in money, fame or conquest.

Voltaire, who chose unbelief, unhappily confessed, "I wish I had never been born." Lord Byron, who lived madly in worldly pleasure, lamented, "The worm, the canker, and the grief are mine alone." All Jay Gould's millions failed to bring him lasting joy, for this man of earthly wealth when dying said, "I suppose I am the most miserable man on earth." Lord Beaconsfield, in spite of fame and position, declared, "Youth is a mistake, manhood a struggle, and old age is a regret." And Alexander the Great, unsatisfied by his huge conquests, wept unhappy tears in his tent.

The world, indeed, has nothing to offer but vanity and a vexed spirit. How foolish to love a world and a world system which are to be destroyed!

The World to Come

We have already pointed out that this present evil world is to be purified by fire and renewed. The result is the new heaven and new earth described in Revelation 21:1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Of this passage, Dean Alford says, "The vision does not necessarily suppose the annihilation of the whole creation, but only its passing away as to its outward and recognizable form, and renewed to a fresh and more glorious one. The method of renewal is evident as described in II Peter 3:10, a renewal by fire."

Dr. Seiss referring to this passage, exclaims, "Think what the earth's regeneration must bring! An earth which no longer smarts and smokes under the curse of sin . . . an earth from end to end, and from center to utmost verge, clothed with the eternal blessedness of Paradise restored!"

This world to come will be a *holy* world, a place only for holiness and holy inhabitants, a place free from wicked persons and things (Deut. 26:15; Ps. 20:6; Isa. 57:15; II Tim. 4:18). As Christ is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26), so shall His own be. All wickedness is excluded from heaven and will be from the renewed heavens and earth (Gal. 5:19-21; Eph. 5:5; Rev. 22:15). Otherwise it would soon become as this present evil world.

The Scriptures tell us that heaven is the place of God's abode (I Kings 8:30; Matt. 6:9; 23:9). It is where Christ now is as our Advocate and Intercessor, our High Priest, and the place from whence He will return (Acts 1:9-11; Eph. 1:20, 21; I Thess. 4:16-18). It is where the saints will be, in bliss, and without change and interruption (Luke 20:35, 36; II Cor. 4:16, 18; I Pet. 1:4; 5:10; I John 3:2, 3). It is where Christians may lay up their treasures securely (Matt. 6:20).

Christians must be fitted for the coming world. Heaven itself, as well as the renewed heavens and earth, are for those who have been made fit and ready.

The world to come is a place for the Holy Trinity, for angels and archangels, for children, for redeemed men and

women, for the martyrs of the faith that is in Christ Jesus. It is a world where everyone enjoys a state of peace, perfection, pleasures forevermore, joy, well-being, bliss, holiness, health, satisfaction, union and reunion, praise, glory, power, activity and service. It is better than the fondest hope or human ideal.

Man is made for two worlds, not for one world only. To fail to get right with God and to fail to accept the Lord Jesus Christ and His salvation means not only loss of this present evil world through death, but loss of the world which is to come. It means spending eternity apart from God (John 8:24; Rev. 20:15, R.V.; Matt. 25: 41; Rev. 21:8).

In the New Testament, *destruction* refers to the condition of being in a place of conscious and unending torment. It does not mean annihilation, but separation and banishment from God and His holy presence forever and forever. Only those who believe God's Word and thus receive His Son will have eternal life (John 5:24).

It is those who have believed and entered into the world of righteousness of whom Fanny Crosby wrote, though she had no earthly sight:

*Oh, the friends that now are waiting
In the cloudless realms of day,
Who are calling me to follow
Where their steps have led the way;
They have laid aside their armor,
And their earthly course is run;
They have kept the faith with patience,
And their crown of life is won.
They have laid aside their armor
For the robe of spotless white
And with Jesus they are walking
Where the river sparkles bright.*

The song of saints on higher ground is sung with the hope of the world to come which God has promised. True Christians get homesick for heaven, and they realize that here there is no abiding place, and that to depart and to be with Christ is far better. They look for a city built and made by God, and with Mrs. J. T. Benson heartily sing:

*This world is not my home,
This world is not my resting place.*

Let us enter through faith in Christ the coming world of the saved and sealed; let us make sure of heaven and the world that is to come, trusting fully and completely in the worthy Lamb of God.

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellowmen are dear, and duty is close beside us. We want to trust Him with a fuller trust, and so at last come to that high life where we shall "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God"—for that, and that alone, is peace.—
Phillips Brooks



The Cause and Cure of Unrest

Exposition of the Epistle of James, Part VIII

By G. COLEMAN LUCK

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As we survey the history of humanity, we find it full of bloodshed and violence, wars and fightings, tumult and strife. This brings to our attention very forcibly the sad but true fact that the world is full of unregenerate men. Everywhere hearts are filled with unrest. Unfortunately many Christians carry over some of the restlessness inherent in natural man into their new life.

In the opening verses of James 4 we find the secret of the cause and cure of unrest.

In verses 1-4 James discloses the *cause*. First of all, he says it is due to *lustfulness*. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (vv. 1-3).

How striking is the contrast between the first verse of chapter 4 and the last verse of chapter 3. In the latter verse *peace* is mentioned no less than twice as being the outcome of heavenly wisdom. But in the very next verse *war* is mentioned twice and *fightings* once.

People of our generation have unceasingly asked, "How can wars be stopped?" "How can we rid the earth permanently of war?" James probes deeper. He asks: "From whence come wars and fightings among you?" Before the answer can be found to the question of how we can dispose of war, we must solve this deeper problem of the *cause* of wars and fightings.

The answer is given in the same verse in the form of another question: "Come they not hence, even of your lusts that war in your members?" So wars and fightings start not on the *outside*, but on the *inside* of men. The origin is said to be *lustfulness*. There are lusts within the hearts of men which war within the very members of the body. These lusts flow through the individual, and from thence to society at large.

Seed of Unrest

What are lusts? Simply *evil desires*. Desire is not bad in itself; but when we desire that which is not ours, that which it is not lawful for us to have, then that is *evil—lust*.

It is probable that James is speaking here primarily of contentions between

professing Christians, since he speaks of "you" and he is writing to those who call themselves believers in Christ. At the same time the fact he brings out is true whether in the Church or in the world at large. As long as there are evil lusts unrestrained within the hearts of human beings, these lusts are going to manifest themselves continually in wars and fightings.

And the supreme tragedy of it all is that although men will go to any extreme to satisfy these evil passions, yet in the end they remain *unsatisfied*. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not because ye ask not."

Observe the steps downward—first there is the passionate, but unfulfilled, desire in the heart. (The word *lust* as used here represents a different Greek word from that of verse 1, and signifies "to set one's mind or heart on an object.") Then to fulfill the evil desire on which one has set his heart, he turns to outward action, even to envy, killing, and war.

Perhaps some may say: "Surely this could not apply to me, for I would never kill." Such should remember I John 3:15: "Whosoever hateth his brother is a murderer." There can also be a very literal application, for it is possible for a person through envy and evil desire actually to kill another—witness David's appalling crime.

Striving and Asking

But notice the sad conclusion: even after all this bitter strife and envying, this stooping to any means to get the thing desired, in the end the heart remains unsatisfied and still filled with unrest—"yet ye have not." Oh, how foolish to strive in this way for the wind, when our heavenly Father has promised to give us all the good things we need to satisfy our hearts if we will but ask Him.

So James says the reason we do not have that which we need to bring real heart satisfaction is not because we do not strive hard enough, but simply because we do not come to this heavenly Father in prayer and claim the promise: "Ask and it shall be given." "Ye have not because ye ask not." One of the older commentators has well said: "God promises to those who pray, not to those who fight."

Immediately, however, someone raises an objection: "I asked but I did not receive the answer." In verse 3 James answers such an objection by saying,

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." The chief reason we lack the things we need is that we simply do not take the time to come and ask God for them.

But when we do pray, God many times does not give us the thing we ask for, because we ask not for that which is for His glory and our real good, but rather for that which we want simply to satisfy our own selfish passions. Remember the words of the apostle John: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14, 15). Like pampered, spoiled children we whine to God for things that would harm rather than help us, and out of love to us He cannot give the answer to such prayers.

Beyond this, James tells us that this unrest comes not only from *lustfulness*, but also from *worldly-mindedness*. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (v. 4). In the original text the term "adulterers and adulteresses" is only one word: "Ye adulteresses." The word is here used in a spiritual sense. When those who name the name of Christ are unfaithful to Him, they are *spiritual adulteresses* (the word is properly used in the feminine form since the Church is the *Bride of Christ*).

You cannot walk in spiritual fellowship with God and at the same time with the ungodly evil world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

There must be a choice: which do you want—God, or this cosmos world? Isaac Watts, in one of his grand old hymns, asks this significant question: "Is this vile world a friend to grace to help me on to God?"

Grace a Remedy

But now we turn from the *cause* of unrest (*lustfulness* and *worldly-mindedness*) [Continued on page 190]

Dr. Luck is a teacher of Bible subjects at Moody Bible Institute, Chicago.

Moody at the Fair

Part IX—Central Music Hall

By D. W. CRAM

ON the first Sunday of September, 1893, the World's Fair Campaign moved from Willard Hall to Central Music Hall for its noon-day meetings.

It was another one of Mr. Moody's bold and daring ventures. He had taken over Central Music Hall without a thought as to the expense involved. Only one object was in his mind—that of winning lost souls. He was desperately in earnest about reaching the multitudes.

We were simply flabbergasted when he announced we were going to these new quarters for some of our Sunday and all of our noonday meetings. We were just as sure as could be that the move would end in failure.

Central Music Hall was right in the heart of the shopping district of downtown Chicago in the block now occupied by Marshall Field and Company.

It was all that its name indicated—a music hall. The ground floor was occupied by small shops. The upper stories were divided into studios. There were some recital halls where teachers could display the talents of their pupils, often before audiences of admiring relatives.

The center of the building was given up to a larger auditorium with a balcony and two galleries. This contained a splendid pipe organ. The stage was large enough to accommodate our combined Towner and Stebbins choruses and still leave plenty of room for five or six speakers. Mr. Moody always presided.

But to get back to the time when Mr. Moody announced we were going to take over Central Music Hall.

I myself, with others of the Institute student body, were dead sure we were going down there to face rows of vacant seats, with no one occupying the balcony or the galleries.

The first meeting was to be held on the first Sunday of September at eleven o'clock in the morning. John McNeill was to be the speaker.

Because of an engagement with the Institute Quartet, I was not at the first meeting. When we got back to the Institute for dinner, the workers had returned from Central Music Hall. Most of the boys at our table had been at the morning meeting.

A retired Presbyterian pastor and former missionary to Alaska, Mr. Cram was a student at Moody Bible Institute in Chicago during D. L. Moody's World's Fair Campaign.



Central Music Hall was located at southeast corner, State and Randolph Streets, Chicago

"How was the meeting?" I asked as I took my seat at the table.

"Full house," came back the response.

"Full house?" I said in astonishment. "You don't mean it!"

"Sure was chockablock from pit to gallery," was the answer. And the student continued, "See that you are on hand tomorrow. There is a noonday meeting that begins at eleven o'clock. It lasts two hours."

"Mr. Moody announced this," said another; "so see that you get there."

"That's Monday," I said. "That's rest day here at the Institute. It's Labor Day, too."

"Rest day or not, you will get your orders." And I did.

Labor Day Meeting

The chorus was called to practice at nine o'clock in the morning at the Institute, with Dr. Towner as the leader. Dr. Stebbins was to be the organist.

We were to be on the platform not later than 10:30. Mr. Moody always liked to start the singing while the crowd was gathering. It was an inspiration to those coming in.

Some of us had doubted the wisdom of holding such a meeting on Labor Day, and we were not alone in our misgivings; a number of the evangelists had thought it was an unwise move. Nevertheless, when we arrived at 10:30, the building was more than half filled.

I shall never forget the sight which met our eyes when we came near the hall. Some ten or a dozen Moody Bible Institute men were handing out cards inviting people to the meeting. The crowds were tremendous. I never saw men work so energetically or hand out cards so fast.

Some people took them and read them. Some put the cards in their pockets, doubtless for future reading. Some threw them down on the sidewalk. That didn't matter so much because Mr. Moody had

met the situation by having the cards printed the same on both sides; whichever way they fell, the public could still catch a flash concerning the meetings in Central Music Hall.

After getting into the auditorium it took us some time to get settled down ready for singing, but when the song service did start, it started with a bang. In less than half an hour every seat in Central Music Hall was filled.

My, how they did sing. Dr. Towner led the congregation and the chorus. The Moody Quartet and Mrs. Pearson brought special numbers. It was easy singing with Professor Stebbins at the pipe organ. He was an expert, and the waves of music rolled up from that organ and inspired marvelous singing.

David in the Psalms said, "Make his praise glorious." It was truly glorious on that Labor Day.

Mr. Moody Explains

Before proceeding with the meeting, Mr. Moody explained why the meetings had been brought to Central Music Hall. I quote from a written report:

"We have been working for four months from various parts of the city," Mr. Moody began, "and now we have secured this Central Music Hall for two months, to reach the business city with the gospel in the middle of the day."

"We have got the help of a number of eminent ministers from at home and abroad."

"We want a little Scotch 'fire' here and a little English 'fire' there and a little German 'fire.'"

"We have visiting speakers to speak to us every day. These meetings will accommodate the many World Fair visitors and businessmen in the central part of the city who are anxious to hear these men of God."

"Many who come here to listen to the Word of Life will be quickened and renewed as they go away from here through all parts of the land and world. They will carry this 'fire' to their own towns, churches and homes and set them on fire for God."

"That is what we want. That is



Mrs. D. L. Moody and grandchildren. The granddaughter on the right is Mrs. Emma Fitt Powell, author of *Heavenly Destiny*, a biography of Mrs. D. L. Moody.

what we are praying and laboring for."

Speaking of evangelistic fires, Mr. Moody used to say in his public meetings during the campaign:

"We want to build evangelistic 'fires.' When I build a fire, first I make some 'whittlings,' then I get some little sticks, and then the larger kindling. Finally I get the big wood.

"Now I take the 'whittlings' and touch a match to them, then I put on the little sticks, next the kindling. Then I get down on my knees and blow and blow, until all is afire. Then I lay on the big wood."

How often I have seen the evangelistic "whittlings" started and the little sticks put on. That was all. Then the evangelistic "fires" went out.

The Labor Day meeting lasted for two hours. The Spirit of God was manifested in every song sung and every word spoken.

A Practical Pattern

During the first month, theater meetings were held at the noon hour. John McNeill did all the speaking. In the meeting at Willard Hall Mr. Moody did all the speaking.

Now in the downtown area with the meeting running from eleven in the morning to one in the afternoon, it would have been suicide for any one man to attempt to carry on alone.

No one knew this better than Mr. Moody. With that in mind, he held the reins as the master of ceremonies. Then he had from four to six men on the platform with him, each speaking for about fifteen minutes.

As far as I know, there was no pre-arrangement of subjects by these men. Each spoke as he was led, using his own topic and his own illustrations, and yet there was a unanimity that brought conviction to hundreds of lost souls. The reason: each man was yielded to the Holy Spirit.

The fact that we had moved to Central Music Hall to reach more of the shopping crowds and World Fair visitors does not mean that there was a let-up in other parts of the city.

The tents in each neighborhood were doing a good work. The mission halls were crowded, and churches opened their doors wide. At this time, through the campaign management, Mr. Moody was placing over one hundred speakers every Sunday morning in the various city churches.

It was a great campaign. Instead of there being a letting down, as many folks had anticipated, it gained in momentum as the fair moved toward its close. There never was anything like it before nor has there been since.

During the middle of the summer, two important events took place in connection with the work. One was the convention of the Christian and Missionary Alliance. The other was the visit of Mrs. Moody to the fair.

I had met Mrs. Moody some years before in Northfield at the Moody home. As we came in contact with her in the dining room and other places in the Institute, we could not help but be impressed with her marvelous Christian character. No wonder people said she was very definitely a contributing factor to Mr. Moody's success.

Mrs. Moody Helps

There was one incident confided to me that illustrates this point. I have never told this incident before, but since more than a half century is passed, I feel at liberty to do so now.

Mr. Moody's room was always open to anyone at any time—student or otherwise. There was no secretary to stop you and ask what you wanted. If Mr. Moody was at the table where he worked, you just walked in and stated your case.

There was a student who was in desperate need of help for a relative. I am quite sure money was needed to help his aged mother who was visiting the fair. This relative needed some funds and had come to this student to get them, but the student did not have a cent. He tried to borrow from the other students, but none had any money. In desperation he went to Mr. Moody and asked him for ten dollars. Mr. Moody put his hand in his pocket and said, "I haven't a dollar." Mrs. Moody who was present and heard the conversation said, "I have ten dollars." She stepped into the other room, took the money out of her purse and handed it to the student.

Long afterward I asked this student,

"Did you pay that money back?"

"No I did not," he answered, "but there was a wealthy woman—a friend of ours—visiting the fair. I met her at her hotel and told her about the wonderful work Mr. Moody was doing. She not only paid back my ten dollars, but included a very liberal contribution which she sent to Mr. Moody to help with the campaign expenses."

Bread cast on the waters wouldn't you say?

But back to the Christian and Missionary Alliance convention. As I remember it, this was their world convention. Dr. A. B. Simpson was then living and presided at the meetings, which lasted for a week. The sessions were held in the Chicago Avenue Church.

Early in the morning of the first day of the convention, Major Whittle came to me and said, "Mr. Gaylord asked me to get you as an office assistant to the secretary of the Alliance." I was to get a salary. I have forgotten now whether it was one or two dollars a day. It was not over that.

Missionaries were present from all parts of the world. However, the man who attracted the most attention at the convention was not a missionary. He was Stephen Merritt.

Mr. Merritt was short, thick-set and heavy. He had a rather faded-out, ruddy complexion and the most peculiar hand I ever saw. It was short and stubby, but very deeply cupped.

Whenever any man put out his hand to greet Mr. Merritt, he would bring his arm around and strike the proffered hand, making it crack like a pistol. The old Chicago Avenue Church would resound with the percussion.

Mr. Merritt was an undertaker from New York City. He buried the richest of that city's population and never turned away from serving the poorest. Men like General Grant and James G. Blaine were cared for in his undertaking parlors after they had left this life.

The New York undertaker had been thoroughly converted and was manifestly filled with the Holy Spirit. He was one of the principal speakers on the Alliance program.

On one occasion he told the story of his own life. He said that he was a street gamin and had been picked up by a foundling society. One day a rich woman came to get a boy to bring up. She said she wanted the toughest looking one in the bunch, and they brought out Stephen. She took him. In later years she led him to Christ.

A Wonderful Conversion

It was Stephen Merritt whom God had used in the conversion of John G. Woolley, the great temperance orator, who also took part in the World's Fair Campaign. Shortly before Woolley arrived in Chicago, Merritt told the story—a story which brought tears to many eyes.

Mr. Merritt described how a number of years before, a disreputable looking man had come to his funeral parlors and asked to see him. The attendant, who knew his employer never turned away anyone, led the man to Mr. Merritt's office. [Continued on page 213]

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EVANGELISM

Articles of interest . . . News of Bible conferences and evangelistic campaigns

Projecting the Gospel Abroad

Donald N. Harding



With final arrangements approved for Norwegian sound track on "God of Creation" film, R. L. Constable (left) gives go-ahead signal to Thorleif Holm-Glad (center) and Einar Christianssen, during preparation for mission abroad.

IT HAPPENED Tuesday, September 6. Einar Christianssen, Moody Bible Institute Stewardship representative, boarded a train in Stockholm, Sweden, that took him and accompanying friends to a suburban village. There, waiting for him at the small station, was a neatly uniformed chauffeur beside a sleek black limousine which swiftly drove him to his destination—the palatial country estate of Prince Bernadotte, eldest brother of King Gustav.

The ninety-year-old prince is truly a humble man of God. One in the party remarked, "It's marvelous to meet a prince who loves the Lord."

"No," he emphatically replied, "it's marvelous to know the Lord loves me."

Meeting a prince was only one of the outstanding events on Christianssen's gospel crusade, which took him to Norway as well as Stockholm. Showing "God of Creation" films with Norwegian sound tracks in leading cities of Norway, he feels that only eternity's morning will reveal what was actually accomplished on this trip.

Meetings in both large and small cities overflowed the largest available halls. Nearly every newspaper in Norway featured a story of "God of Creation" and Christianssen's ministry. At one Oslo church 3,000 were crowded into every available space and seven policemen were required to keep back the more than 2,000 still outside on the third night.

"At almost every showing," Christianssen says, "scores of people found Christ; while Christians were awakened from their lethargy by the clear, convicting presentation of the gospel, as originally preached by Irwin A. Moon for the sound track, and translated into the Norwegian language by Thorleif Holm-Glad for the ministry of the gospel in Norway and Sweden."

One Norwegian newspaper reports, "The film of 'God of Creation' unveiled the curtain to the beauties of the universe. It was accepted with warm enthusiasm . . ."

The hand of the Lord was evident throughout the entire project. Christianssen says, "From the moment the Lord laid it on my heart, until I arrived home, He led in providing every detail."

Christianssen first felt a heavy burden for his native people last February. For three days he pondered and prayed over the matter, and finally explained the proposed mission to R. L. Constable, vice-president and administrator of Development at Moody Bible Institute.

Constable was sold on the idea. He gave him every co-operation, including a leave of absence from his Institute duties and prayer support.

Starting out on the project was no easy task. Two months were spent interesting friends to assist him in the cost of having a Norwegian sound track put on "God of Creation."

Then, he needed a man who could competently narrate the sound track—one who was first a Christian, but also had a good voice and announcing ability. Again the Lord was true to His promise to "supply all your needs."

One day while collaborating with his pastor, he was advised that the Rev. Thorleif Holm-Glad, a Christian youth leader in Norway, was at the time on a speaking tour in America.

Surprisingly enough, when Christianssen contacted Holm-Glad he was in Los Angeles—headquarters of the Moody Institute of Science, where the sound track was to be done. Holm-Glad consented to an audition. Result: his voice was excellent and he spoke perfect Norwegian.

Other problems were also surmounted—almost miraculously. Christianssen needed a projector to show the film on his trip. Of course, taking such heavy material by air was absurd. Furthermore, the current is 220 volts in Norway, while American machines operate on 110 volts. Again he prayed for the Lord's help.

One day during Christianssen's regular duties, he passed the Bell-Howell Corporation in Chicago—a company which manufactures projectors. He soliloquized, "Why don't I go in and talk to somebody? He may have suggestions."

Inside he went. He explained his project to the first man he met—E. Anderson, foreign traffic manager, who is a fine Christian. Through him, he was taken to E. L. Schimmel, vice-president in charge of all foreign sales. Schimmel liked his proposed mission, and ended up giving him all co-operation and necessary equipment from Bell and Howell's Norwegian distributors.

Thus, with five months preparation behind, the project stemmed from a dream to a reality July 6, when Christianssen landed in Oslo, Norway, seventeen and a half hours after he left New York. On hand to meet him was Holm-Glad, who by that time had returned from America.

Accompanied by Holm-Glad, and traveling in his 1946 Chevrolet loaded down with suitcases, projector, and three translated "God of Creation" films, the next two and a half months took Christianssen thousands of miles. Much of his travel was over rough, treacherous mountain roads, while he reached some almost inaccessible areas by boat.

[Continued on page 210]

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

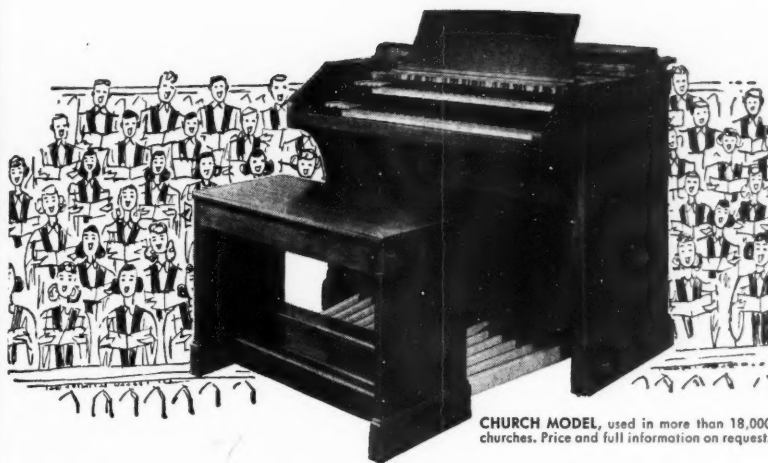


DR. HORACE DEAN, of Christ for America, reports that a year-long campaign of spiritual awakening and evangelism in West Virginia is under way. Approximately 150 evangelical pastors are being brought together in this movement. The campaign will be launched after a series of spiritual awakening rallies in cities, towns, and villages throughout the state. The pattern being used by Christ for America was developed during the past year in the Christ for Wisconsin program, which has resulted in many parts of that state coming alive to God and the gospel. A very active summer campaign of evangelism has been completed, in which at least twenty-five areas felt the impact of the movement. Hundreds of Wisconsin people found Christ. In the Christ for West Virginia program a strong team of ten evangelists associated with Christ for America will be used. The actual campaigns will get under way immediately following a five-day Spiritual Awakening and Evangelistic Conference, to be held in Charleston in April, 1950. Nationally known leaders will address these gatherings, at which scores of pastors and laymen are expected to be present. Revival fires are burning in the northern part of West Virginia, where in recent months several hundred persons have been converted. Christians are asked to pray that this spirit of awakening may characterize the whole movement of Christ for West Virginia.

Perry F. Haines has given up his pastorate to devote his entire time to Bible conference and evangelistic work. Dr. and Mrs. Haines, both well trained singers, will combine special music with their evangelistic work.

Evangelist Joe Arnett, of Deepwater, Mo., in co-operation with other believers, recently established a new independent, fundamental broadcast over radio station KDRO, Sedalia, Mo. The program is heard daily at 7:15 A.M., Monday through Thursday.

Richard W. Neale, director of Youth Gospel Crusade, conducted a series of meetings Aug. 21-28 in the Baptist Church, West Terre Haute, Ind., of which Albert A. Lucchi is pastor. The church was filled to capacity during most of the services and many boys and girls professed faith in Christ. Mr. Neale then went to Flint, Mich., for a campaign Sept. 11-18, in the Grace Baptist Church, where Ray E. Garrett is pastor. There were forty-five conversions and three dedications for full-time Christian service. Two afternoon services to which



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children were invited were a special feature of the week's program.

Tom Presnell was evangelist for the North Soloman Valley Evangelistic Association May 22-June 12, conducting meetings in a large tent in Portis, Kan. All the churches in the southern half of Smith and the northern half of Osborne counties co-operated. In spite of torrential rains, unusual in Kansas, people traveled over the muddy roads, filling the tent nightly. The committee, of which Roy Frey was chairman, reports that people from six county areas, of which Portis is the center, were in attendance. Colorado and Nebraska were represented again and again. God was in the meetings bringing conviction. Many took a definite stand for complete separation and others for salvation. The musical program was in charge of Mr. and Mrs. Paul Johnson, and Don Engram, regular leader with the evangelist. June 14-28, Mr. Presnell was with First Baptist Church, Eckert, Colo. Real revival came and young and old confessed Christ as Saviour and surrendered their lives to Him.

Don Engram was in a youth campaign June 5-10, in a community hall Pear Park, Grand Junction, Colo. The hall was filled and scores of young people found Christ as Saviour. The closing night brought glorious victory with more than fifty coming to the altar. It was after midnight before all could be dealt with.

A Victory Crusade, under Harry McCormick Lintz, was held recently in Memorial Hall, Columbus, Ohio with seventy-nine churches co-operating. There were 380 definite decisions recorded and more than 200 rededications. This was reported to be the largest evangelistic effort in Columbus since Billy Sunday meetings in 1913. Following this campaign Dr. Lintz held a union city-wide crusade in Durham, N.C., in spite of many obstacles, souls were saved at every service.

Merle Fuller conducted a union tent meeting in August, in Benton, Wis., with twelve churches co-operating. Each night the evangelist had the joy of leading souls to Christ. These meetings were under the auspices of Christ for Wisconsin, state-wide program of Christ for America.

Marion Beene conducted an open-air revival July 10-24, at Carter football field, Knoxville, Tenn., under the auspices of Lyons Creek Baptist Church, D. Walter Davis, pastor. Large crowds attended nightly. Aug. 15-28, the evangelist held tent meetings north of Bernhards Bay, N.Y., for two mission churches. The services brought much blessing to this isolated territory of northern New York.

In the revival conducted by Johnny Trader Aug. 21-28, in Bivalve Methodist Church, Nanticoke, Md., nineteen young people gave their hearts to Christ. Many adults were edified and reconsecrated their lives to the Lord.

Edward VanderJagt closed a Christ for Iowa campaign in Oskaloosa, Iowa, August 28. The meetings were begun by Dr. Edmont Hains. Souls were saved and a number were brought into a closer walk with their Lord.

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David F. Nygren supplied the pulpit of the Church of the Crusaders, Toronto, Ont., during July. The pastor, Mel W. Johnson, was formerly associated with the Nygren party as director of music. The evangelist opened his fall work in Calvin Baptist Church, Toronto, Robert Watt, pastor. This was Dr. Nygren's second campaign in this church.

Charles H. Smith held a revival July 3-10, in Birmingham Gospel Tabernacle, Birmingham, Ala., Glen V. Tingley, pastor. On July 11 Mr. Smith spoke in a tent campaign conducted by the Christian Business Men of Springfield, Ill., and Herb Seal, of the America Revival Campaign. From there he went to Aurora, Ill., for services July 14-17 in the Fox River Valley Gospel Center, Ron Crozier, pastor. July 24 Mr. Smith was with the First Baptist Church, Hamburg, N.Y. The Lord graciously blessed in the services July 26-Aug. 5, in the Methodist Church, Rice's Landing, Pa. Souls found Christ in the opening service and each night thereafter. Homes were visited and tracts distributed. Aug. 10-14 was spent at New Hyde Park Baptist Church, United Presbyterian Church, Queen's Village, and Little Church in the Wildwood, Melville, L.I., N.Y.

Mr. and Mrs. Howard M. Jewell, of Detroit, Mich., joined Charles H. Smith in evangelistic effort in a Youth for

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Christ meeting Aug. 20 in Joliet, Ill. Many responded to the invitation to accept Christ. The team also ministered at Green Valley Methodist Church, near Joliet, and at the Gospel Temple Auditorium in Joliet. The party then went to Clarksville, Pa., where services were held in the First Christian Church, William Adamson, pastor. God's blessing was evidenced as souls found Christ and the communities around were stirred for God. While there Mr. Smith and Mr. Jewell ministered at the Harbor of Light, Uniontown, Pa., and assisted in the daily broadcast of the Davis Gospel party over WMBS.

FUTURE ENGAGEMENTS

Wes Auger: Nov. 1-13, Gospel Tabernacle, Honesdale, Pa.; Nov. 15-27, Immanuel Baptist Church, Johnstown, Pa.; Nov. 29-Dec. 11, Faith Community Church, Roslyn, Pa.; Dec. 12-16, Church of the Open Door, Geneva, N.Y.; Dec. 17, 18, Youth for Christ, Binghamton, N.Y.
Marion Beene: Nov. 7-13, First Baptist Church, Blandinsville, Mich.; Nov. 15-27, First Baptist Church, Anthony, Kan.
Charles E. Boren: Oct. 23-Nov. 6, Lincoln Boulevard Baptist Church, Muscatine, Iowa; Nov. 13-27, First Baptist Church, Douglas, Ariz.; Dec. 4-18, Baptist Church, Brawley, Calif.
Earle W. Braun: Oct. 25-Nov. 6, Trumansburg, N.Y.; Nov. 8-20, Distant, Pa.; Nov. 22-Dec. 4, Jamestown, Pa.
John Carrara: Nov. 8-20, Calvary Baptist Church, Binghamton, N.Y.; Nov. 22-Dec. 4, Calvary Baptist Church, Warren, Pa.
Merle Fuller: Oct. 24-Nov. 6, First Baptist Church, Goodells, Mich.; Nov. 7-12, Evangelistic Conference, Philadelphia, Pa.; Nov. 13-27, Emmanuel Baptist Church, Columbus, Ohio.
Norman B. Harrison: Oct. 30-Nov. 6, Grace Bible Institute, Omaha, Neb.; Nov. 7-12, Gospel Missionary Union, Kansas City, Mo.; Nov. 13-20, Boone Presbyterian Church, Kansas City, Mo.
David F. Nygren: Nov. 6-20, Calvary Church, Pipestone, Minn.; Nov. 22-Dec. 4, Bethel Baptist Church, Mankato, Minn.
Lester C. Place: Nov. 2-13, Congregational Church, Stratford, Ont.; Nov. 15-20, Missionary Alliance Tabernacle, Owen Sound, Ont.; Nov. 22, 23, Monterey Baptist Church, Beaver Dams, N.Y.; Nov. 26, Youth for Christ, Cumberland, Md.; Nov. 27, First Baptist Church, Eckhart, Md.; Nov. 29-Dec. 4, Baptist Church, Radford, Va.; Dec. 6-11, Graceland Baptist Church, Clayville, Va.; Dec. 16, Haman Memorial Church, Nazareth, Pa.; Dec. 17, Youth Center, Pottstown, Pa.; Dec. 18, Calvary Baptist Church, Bristol, Pa.; Dec. 31, Christ Church, Reading, Pa.
L. Sale-Harrison: Oct. 30-Nov. 6, Temple Baptist Church, Lincoln, Neb.
Edward Vanderjagt: Nov. 8-20, Jennings Baptist Church, St. Louis, Mo.; Nov. 22-Dec. 4, Baptist Church, Overland, Mo.
Louis Wunneberger: Nov. 13-27, Trinity Baptist Church, Fort Worth, Tex.; Nov. 28-Dec. 11, Line Avenue Baptist Church, Amarillo, Tex.

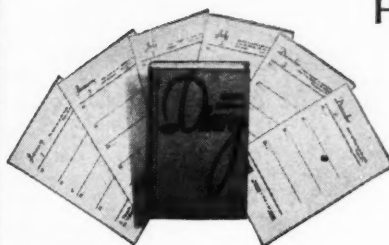
Moody Extension Staff Engagement

James R. Calhoun: Nov. 3-13, Messiah Baptist Church, Kyertown, Pa.; Nov. 16-27, East Side Baptist Church, Olean, N.Y.; Nov. 29-Dec. 11, First Regular Baptist Church, Bellefontaine, Ohio.
Elton W. Crowell: Oct. 30-Nov. 6, First Baptist Church, Marshall, Mich.; Nov. 8-20, Kildare Avenue Baptist Church, Chicago, Ill.; Nov. 22-Dec. 4, Mount Zion Baptist Church, Prospect (Butler County), Pa.
Edwin Guber: Nov. 6-11, Independent Presbyterian Church, Savannah, Ga.; Nov. 15-27, First Baptist Church, Chillicothe, Ill.
Michael A. Guido: Nov. 27-Dec. 11, Penfield Junction Baptist Church, Lorain, Ohio.
Robert J. Kees: Nov. 2-13, First Baptist Church, Interlaken, N.Y.; Nov. 16-27, Northwest Suburbs Bible Church, Palatine, Ill.
Raymond O. Nelson: Nov. 6-20, Oak Hill Evangelical United Brethren Church, Oak Hill, Ohio; Nov. 23-Dec. 4, Evangelical United Brethren Church, Union City, Pa.
A. H. Stewart: Oct. 24-Nov. 2, Albright Evangelical United Brethren Church, Elkhart, Ind.; Nov. 6-13, Zion Bible Mission, Zion, Ill.; Nov. 15-27, First Baptist Church, Chillicothe, Ill.; Dec. 4-11, Wakeshma Baptist Church, Fulton, Mich.; Dec. 18, Evanston Bible Church, Evanston, Ill.

Moody Conferences

Savannah, Ga.: Nov. 6-11, Independent Presbyterian Church
New York, N.Y.: Nov. 13-20, Calvary Baptist Church
Washington, D.C.: Nov. 13-20, Fourth Presbyterian Church
Sebring, Fla.: Jan. 29-Feb. 19
Founder's Week, Chicago: Jan. 30-Feb. 5

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\$46,000,000 should be added to this amount, states the Judge, to cover unreported costs to the home of resulting absenteeism, highway and industrial accidents, and other losses due to inebriety, making a grand total of \$107,474,953, which he still thinks an underestimate. Massachusetts is the only state thus far to make such a survey. Like studies in other states doubtless would reveal similar results.

Women fingerprinted for drunkenness, the F.B.I. reports, have increased each year since repeal—in 1934 there were 1943; in 1945, 14,663.



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XIV

WORD PICTURES IN PHILIPPIANS

LIKENESS" in Philippians 2:7, 8 is from *ὁμοίωμα* (*homoiōma*), "that which has been made after the likeness of something." "Was made" is from *γίνομαι* (*ginomai*), "to become"; the participle is ingressive aorist, signifying entrance into a new state.

The words "was made in the likeness of men" speak of our Lord's incarnation. His assumption of a human body and human limitations yet without indwelling sin. He entered into a new state of being when He became man. But His becoming man did not exclude His possession of deity. He was and is today a Person with two natures, that of absolute deity and that of true humanity. Our Lord's humanity was a real likeness. But this likeness did not express the whole of Christ's being. His mode of manifestation resembled what men are. But His humanity was not all that there was of Him. He was also Deity. He was not a man, but God the Son manifest in the flesh and nature of man.

"Fashion" is from *σχῆμα* (*schēma*), comprising everything in a person which strikes the senses, the figure, hearing, discourse, actions, manner of life. As the result of assuming true human nature yet without its sin, our Lord's outward expression was like that of a human being. His humanity was the medium through which He as God revealed Deity to mankind. He spoke in terms of a human body, human actions, and human words. This is what John referred to when he said, "Deity in its invisible essence no one has ever yet seen with discernment. The only begotten God, the One always in the bosom of the Father, that One fully explained Deity in every detail" (John 1:18).

"Humbled"—*ταπεινώ* (*tapeinoō*)—"to make low, to bring into a humble condition." The word is found in an early secular document, of the Nile River at its low stage: "It runs low." "Unto"—*μέχρι* (*mechri*)—"up to the point of." Our Lord was never obedient to death itself. He was ever Master of death. He was obedient to the Father up to the point of dying (Heb. 10:5-7). The word "cross" does not have the definite article. Character is stressed. He died such a death as that upon a cross, is the idea.

The words "the name of Jesus" do not refer to the name "Jesus" as the name at which every knee will bow. The words "The Name"—*το ὄνομα* (*to onoma*)—are a common Hebrew title denoting office, rank, dignity. The expression "the name of God" in the Old Testament denotes the divine presence and majesty, especially as the object of adoration and praise. The context here dwells upon the honor and worship bestowed on Him upon whom this title is conferred. The

conferring of this title, "The Name," was upon the Lord Jesus as the Son of Man. In His exaltation He had placed upon His shoulders all the majesty, dignity, and glory of Deity itself. It is the God-man who is raised as man to the infinite height of exaltation possessed only by Deity.

Books and Children

[Continued from page 159]

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RUTH DUNCAN



In the Lamastery at Shigatse, second city of Tibet. These 12-foot trumpets being blown by the Lamas, or priests, are similar to those mentioned in Miss Duncan's article. They can be heard throughout the town. Acme photo.

EACH evening as the day draws to a close and the cool of the night comes upon us, we have been hearing the low, moaning sounds of trumpet blasts from the monastery in the distance. For fifteen days we have heard these blasts of the trumpets. It has meant fifteen days of the chanting of prayers by the priests in preparation for the grand finale, the sacrificial festival held today in memory of the conception of Buddha.

In anticipation of the huge crowds that would gather today for the festival, food stalls and other merchandise stalls have been opened outside the front walls of the temple. Among the huge crowd that has gathered not only are there the colorful and picturesque Tibetans, because in reality it is a Tibetan festival, but there are also numerous Chinese. The young Chinese girls are dressed in their prettiest silk gowns, their beautiful black hair decorated with flowers, but they themselves quietly retired from the hustle and bustle of the show.

Then there are the Moslems. Although they are monotheistic and hate idolatry,

yet crowds of these black-bearded men have come wearing their little black caps. How haughty they look as with a cynical eye they watch the proceedings of the day. Occasionally one can see a poor, ragged, undernourished Taoist priest, who sits quietly on the sidelines smoking his pipe amid the blasting of trumpets and the beating of drums.

There is an air of expectancy because the main idol of the temple, which is symbolical of the coming Buddha, is making his public appearance today. All year he resides in the assembly hall, coming out only on this occasion.

While waiting for the idol to make his appearance, we watch the different ones going through the forms of worship. There are four large prayer-wheels out in front of the temple; and although the doors are shut to the inside room where the important idol is, still the people come. They prostrate themselves three times outside the closed doors, and arising touch their foreheads to the doors.

We watch three Tibetan youths, dressed in fur-trimmed gowns and wearing high leather boots, as they go through the ritual. We wonder what it all means to them. Perhaps they are thinking of that herd of sheep somewhere out in the grasslands for which preservation is needed. Or one of them may have a precious little son back in some nomadic tent for whom he is seeking the protection of the gods.

One after another they come, going through the customary forms of worship. There are the stooped, haggard forms of older ones, whose deeply wrinkled faces bear the marks of lives in sin. Also there are the gay, bright, laughing faces of the young. We watch their faces and wonder what is in their hearts. What burden of sin, what sorrow, what disappointment, what unsatisfied feeling, what deep longing is there? Oh, how we want to walk up to some of these lovely Tibetan girls and put our arms around them and just tell them:

"If you want peace, real peace, wonderful peace,

Let Jesus come into your heart."

But listen! We hear trumpets. Four young priests, carrying beautifully colored silk banners, come through the open doors of the temple. Next in the procession are two older priests blowing shell trumpets. Then come priests playing two pairs of cymbals, twelve or more inches in diameter. They are held vertically when in use, one above another, and are manipulated gently. Next in the procession are two priests playing a pair of the long, telescopic copper horns which make such a

blaring noise. Then follows a priest beating a big drum, called a *ch'o-na* or religious drum. Just in front of the cart, carrying the image of Buddha comes the high priest of the occasion. He is dressed in beautiful scarlet-and-gold-colored robes and wears a gold-colored hat, which denotes the degree of doctor of divinity!

The cart carrying the idol is supposed to be pulled by an elephant, but as there are no elephants in the vicinity, several of the devoted followers push the cart along! The idol itself, an image of Buddha, is covered with gold and is enclosed in the cart by beautifully embroidered silks. At the end of the procession a priest carries a high pole on which is a large, gold-colored umbrella canopy, the oriental symbol of royalty. Suspended from the silk cloth of the umbrella are silk threads of variegated colors.

The procession passes out of the courtyard of the temple through a narrow passageway to the courtyard of a large *chorten*. The *chorten* is a large, solid, monumental structure about six stories in height which is a symbol of faith. Out in the open in front of the *chorten* the ceremony is held.

The high priest of the occasion sits at the end, facing the idol. Six priests are on either side of him, each still having his musical instrument, which he plays at the appointed time. Constant chanting is going on.

Then suddenly there is a rumble of the drum, a blowing of the horns, and very solemnly a cloth which covers an altar is removed. In the center of the altar is a large crystal ball, and on either side of the ball are placed silver urns containing water which has been colored with the nectar of flowers. At stated intervals, signified by the blowing of the trumpets, two priests pick up the silver urns and pour the water over the crystal ball. After this has been done several times, the ball and urns are replaced by a large silver bowl containing grains of all kinds, which is also an offering of worship. In front of the idol itself is an altar on which incense is constantly burning.

Then with a blast from the long telescopic copper horns, blown by two priests on top of the temple, the signal is given for the procession to move on. They pass through the gates and march around the outside walls of the temple, giving opportunity to the large crowds gathered outside the walls to do honor to the idol. The procession returns, and the idol is taken back into the temple, there to remain until next year, when it again will make its appearance.

From the Fields

Ecuador. Natural calamities often provide missionaries with opportunities to demonstrate in a visible way the spirit of unselfish interest in the people which motivates their service. The terrible earthquake which struck the region around Ambato, Ecuador, on August 5 is reported to have left "6,000 dead, 75,000 injured, and 125,000 homeless who have lost all personal belongings and wearing apparel."

The town of Pelileo, with about 3,500 inhabitants, was completely wiped out, only a few of the people in it surviving the disaster. At Ambato, which is a station of the Christian and Missionary Alliance, the Roman Catholic cathedral collapsed, burying a crowd of worshippers under about twenty feet of debris. The Protestant missionaries in the city, however, escaped injury.

From the capital at Quito, sixty miles to the south, the gospel radio station HCJB quickly sent out its sound bus with food supplies and transmitting equipment. The staff doctor and others also carried medical supplies to minister to the many injured. It was this station which first broadcast news of the tragedy to the United States, and then carried the message of President Galo Plaza Lasso to his people, as well as a later message to North America which was picked up by the major networks here. Three weeks later missionaries were still helping in the rescue and rehabilitation program.

Director Reuben E. Larson writes that the Ecuadorean government, "counting upon the co-operation of the Evangelical missions, has assigned fifty of the earthquake orphans to HCJB and other groups, asking that we supply food, medical care and shelter for them for at least six weeks." A number of the churches in this country have responded generously to an appeal to help in this program.

Bolivia. Tragedy of a different sort struck the Evangelical forces in Bolivia just three days after the earthquake in Ecuador. On August 8 missionary Norman Dabbs, of the Canadian Baptist Mission, went with several Bolivian preachers and laymen to hold a gospel service in the little town of Milcamay, near Uncia. In the midst of the service, while Carlos Meneses, a young Bolivian preacher, was speaking, a mob composed of about three hundred Indians attacked the place where they were meeting.

With clubs and machetes they fell upon the peaceful worshippers and their leaders. When the massacre was over nine persons lay dead, including the preacher and the missionary, the president of the Baptist Union of Bolivia, two children and four others. Several others were seriously wounded. According to report, when missionary Johnson of the Bolivian Indian Mission was able to go in and recover the bodies, those of Dabbs and Meneses were "so horribly mutilated that it was almost impossible to recognize them."

Dabbs was considered one of the outstanding workers of his mission, which

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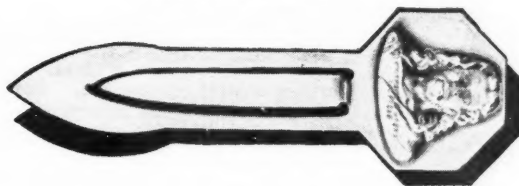
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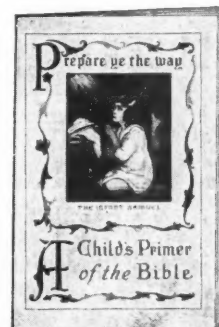
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has been in Bolivia for over half a century. A Buenos Aires newspaper claims the mob was incited by a priest and goes so far as to give his name. On the same day it is reported that another mob led by two nuns attacked an open-air meeting in the city of Cochabamba.

Africa. "Missionaries may have less than ten years left in which to bring the gospel of Christ to Africa and other areas," declared Dr. Raymond B. Buker, foreign secretary of the Conservative Baptist Foreign Mission Society, on his recent return from a three-month trip to the society's stations in Africa, Europe and South America. This report coincides with those sent home by missionaries of various societies at work in different parts of the "Dark Continent."

Government officials revealed to Buker that they believed the white man has less than ten years to remain in Africa. "The rising tide of nationalism and Communism may soon drive out all foreigners," Buker declared, "and since missionaries are associated with foreign ruling powers, they probably will be forced out in the general exodus." He says the same situation exists all over Africa, varying only in degree. "Of course," he insists, "God can overrule in the matter and keep the doors open. At the same time we should be prepared for the natural trends and plan accordingly."

In the light of the circumstances, Buker believes that every effort should be given toward reaching as many individuals as possible with the gospel while there is yet time, and also to train Christian leadership from among the people so that if and when the missionaries must leave, local Christians will be prepared to carry on the work.

Buker, for fourteen years a missionary in Burma and China, is responsible for field administration in the eleven countries in which his society has its 184 missionaries.

Japan. A recent newspaper article published in Japan stated that "in 405 universities, colleges, higher and normal schools, there are 52 communist cells, 54 communist youth leagues, 23 social science study circles, and 16 other such groups."

Christian missionary forces in the land are very inadequate. Those societies which, like the Scandinavian Alliance Mission, are making proportionately large increases in their staff are finding that Christian giving at home is not keeping pace with the need. This mission called one of its missionaries home on a brief leave, so that he might impress on the churches the urgency of acting now while doors are wide open.

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And Abraham Looked

[Continued from page 152]

look is not mentioned in Moses' record of Abraham's life. But Moses, living five hundred years later, did not know everything about Abraham. If he knew of this special sight to Abraham he did not refer to it. Similarly we are told, "Enoch . . . prophesied . . . the Lord cometh with ten thousand of his saints, to execute judgment," a knowledge inconceivable except by a special revelation, and not mentioned in the Genesis record of his life. We may believe, then, that Abraham

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did have an actual sight of Christ's day, as asserted by the Saviour, who in any case was there at the time!

What does this "day" imply? It at least seems to imply a knowledge of the incarnation, God becoming man to die for man's sin. Is it a term like "man's day"? Might it not imply a general sight of the life of Christ which ended in the "day" on the cross?

However extensive the special sight granted to Abraham, the inevitable result was the "he was glad." For every sight of the Saviour by one who loves Him impels to joy. Of course in the case of the two going to Emmaus, their eyes were deliberately "holden" by God that they could not see, but they certainly felt the presence of the Saviour. "Did not our hearts burn within us?" was their wondering question.

With Abraham it is stated that he saw "the promises . . . afar off," yet so vivid was the sight that he was "persuaded of them and embraced them" (Heb. 11:13). Did he see the Infant in the manger, the meeting place of man and beast bringing benefits to both; or the Boy in the temple, even then about His Father's business? Who can tell? But surely he saw the Son of God stretched upon the cross, that He might "bear our sins in his own body on the tree."


In the look at the lamb caught in the thicket, Abraham discovered a substitute, a sin bearer. In this further look stated by the Saviour he, as it were, gazed upon Him as a Friend, in delight and growing likeness. Do we not get the same intentional sequence in the two annunciations of Christ by John the Baptist? In John 1:29 to the *unbelieving multitudes*, He was announced as "the Lamb of God, which taketh away the sin of the world," for *salvation*. In verse 36 to *disciples*, He was simply announced, "Behold the Lamb of God," for further *blessing*. For though it takes only one look to save, it takes a life-long gaze to sanctify and conform to His image.

HEBREWS 11:10 introduces us to Abraham's final sight of faith which is recorded. "He looked for a city . . . whose builder and maker is God." His successive looks brought him a land, a seed, a Saviour, and delight in that Saviour. He now looks for a city where he can enjoy Him forever!

Photographs of Ur, where Abraham lived for years, show foundations the most massive men had built at that day, long since covered by the sands of the desert and of time. There seems a special emphasis in the statement, he looked for "a city which *hath* foundations," as if Ur had none. For these foundations laid by God were to last for eternity!

How rewarding were Abraham's successive "looks"! How each one reached further, from the horizon of earth to the heaven of God. God grant us like widening horizons of faith, to "follow in his train." For indeed:

*"Faith is the eye whereby our sight
Outdistances the starry night!
The shining way the saints have trod
Triumphant to the throne of God."*



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Questions

NATHAN J. STONE

THE RAPTURE OF THE CHURCH

I believe that the doctrine of the rapture is an accepted part of evangelical Christianity and that it is taught in the Scriptures. Some friends tell me that the doctrine has never been taught until the last century. They quote no Scripture to prove this or to show that we may be mistaken. I would appreciate any information about the history of this doctrine.—C.C.F., Dayton, Ohio.

The "rapture" of the Church is part of the doctrine of the second coming of the Lord Jesus Christ. If it is stated that it has received special emphasis only during the past century or so, the statement has some truth. If it is meant that it has never been taught before, it is certainly not true.

Nothing could be clearer or plainer concerning this truth than the statement of I Thessalonians 4:13-18, which most great commentaries interpret to mean the plain, literal rapture or catching up of the Church to be with the Lord in the air, before He returns to the earth. It is supported by I Corinthians 15:51, 52. The statements are so plain that they need no further interpretation or "teaching."

But it is not true that it has been taught only during the past century; that is, by men (the Spirit of God taught it from the moment it was inspired). The early Church father Irenaeus, about A.D. 178, writing about the premillennial return of the Lord, said: "But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then shall the Lord come from heaven in clouds, in the glory of the Father, sending this man, and those who follow him, into the lake of fire; but bringing for the righteous the times of the kingdom . . ." "And therefore, when in the end the Church shall suddenly be caught up from this, it is said, 'There shall be tribulation such as has not been since the beginning, neither shall be' (Matt. 24:41)" (*Ante-Nicene Fathers*, Vol. 1, pp. 558, 560, italics ours). Irenaeus was a disciple of Polycarp, who was a disciple of the apostle John. Both Theodoret (about 430) and Chrysostom (about 400) supported this view.

It is true that little other testimony is found during this period, but it was so plain a part of the doctrine of the premillennial return of the Lord, universally held by the early Church for nearly three

centuries, that it was no doubt taken for granted.

That it was not taught by men for about a thousand years after this is not difficult to understand. The corrupting influence of the Romish church on doctrine in general and of the Lord's premillennial return in particular suppressed such teaching. According to the great Church historian Neander, Rome was violently opposed to such a doctrine because it considered *itself* the kingdom of heaven upon earth with all power and authority, and dated the Millennium from Constantine, A.D. 325, or so.

The doctrine of the Lord's premillennial return naturally came into prominence again after the Reformation (sixteenth century). Yet even a little previous to this the doctrine of the rapture was publicly taught in England by Hugh Latimer (1470-1555), Bishop of Worcester, who was burned at the stake by Rome. Speaking of the coming at any time of the Son of Man with power and great glory to judge, he says of that time that the saints "shall be taken up to meet Christ in the air, and so shall come down with Him again."

Premillennialism was widely held in the seventeenth century. One of its most noted teachers, Joseph Mede (1586-1638), stated of I Thessalonians 4:13-18: "The saints being translated into the air, is to do honor to their Lord and King at His return, and . . . that they may be preserved during the conflagration of the earth, and the works thereof; that as Noah and his family were preserved from the deluge by being lifted up above the waters in the ark, so should the saints at the conflagration be lifted up in the clouds, unto their ark, Christ, to be preserved there from the deluge of fire, wherein the wicked shall be consumed" (Mede's Works, B IV, p. 776).

That the teaching of the rapture should have been revived and emphasized for a century or more now is highly significant. It is co-incidental with the rise of the evangelical and evangelistic and the modern missionary movements of this period, and also with the conditions and significant events of these days.

THE SACRIFICES OF CAIN AND ABEL

Who was the first person to reject and despise blood sacrifice?—Mrs. E.R., Illinois.

The first person to reject "blood sacri-

fice" was evidently Cain. This is sufficiently clear both from the account itself and from the references to Cain and Abel elsewhere in the Bible.

The fact that Abel brought a bloody sacrifice shows that the necessity and meaning of such sacrifice had already been taught to Adam. Many believe that this is indicated in the coats of skins provided by God to cover Adam and Eve (Gen. 3:21) instead of the inadequate covering of *their own* making.

The very position of the account of Cain and Abel's sacrifices immediately following the sin and fall of Adam and Eve, and God's provision of a covering for them by sacrifice is significant. It is intended to show the respective attitudes of this first offspring of the first parents and to point out from the very beginning the course of *faith* on the one hand, and of *unbelief* on the other. This is the method and the purpose of the Word of God throughout the entire revelation.

The reference to Abel and Cain in this connection in the book of Hebrews (11:4) is also significant, both because of the character of the book and the point of reference. Hebrews is the book of the great High Priest who has entered "within the veil" (6:19) with the blood of the sacrifice of Himself, once for all (9:12; 10:10, 12, 19, 20, etc.). Chapter 11 records the faith of those who saw "afar off" this, God's great transaction for their redemption and righteousness. It was God's forgiveness of sin by means of the death of an innocent substitute in which Abel had faith and Cain *would* not. Abel came God's way. Cain tried to come his own way. Abel pleaded God's righteousness; Cain, his own.

Cain was a *religious* person. And the incident serves to show the peril of *religion without Christ*, so characteristic of ancient and modern Israel, of the church of Rome, and, alas, much of modern Protestantism. The character of Cain is a proof of this in his pride, self-will, and his real ungodliness, as shown in his hatred and violence. This is Satan's great device, "religion" without Christ. Cain was its first exponent, and his offspring is "legion" in the world today (I John 3:10-12), including many church "leaders" who refuse Christ's atoning sacrifice of Himself and are *therefore* without Christ.

♦ ♦ ♦

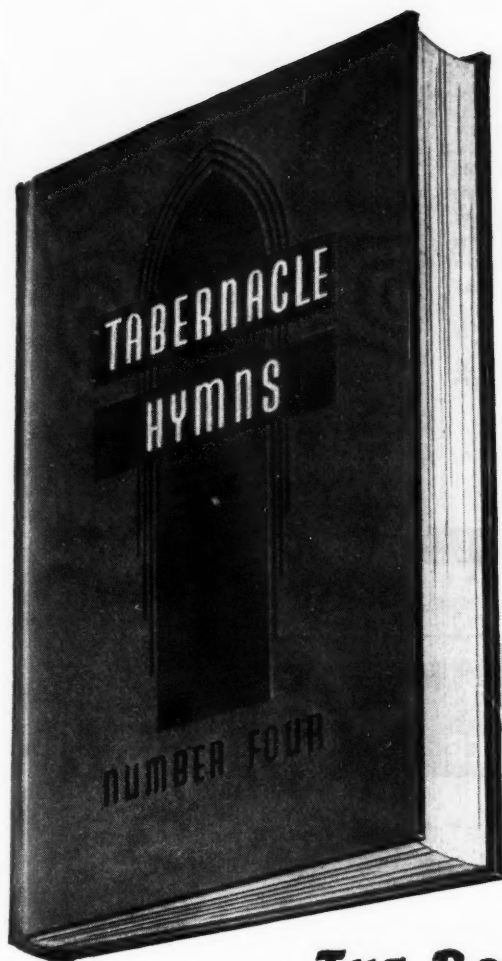
SICKNESS AND SIN

Is there any connection between the sin and sickness of the palsied man in Luke 5:17-26 who was forgiven and healed? Is it implied that his sickness was the direct consequence of sin and that all sickness is such?—W.C., Chicago, Ill.

In a general sense all sickness is the result of sin's entrance into the world. Death and the decay leading to it were its visible punishment. In a future life, free even from the presence of sin, and where life is everlasting, we *cannot* be subject to death and therefore not to decay nor sickness. No sorrow will be there, or crying or pain (Rev. 21:4), and "the leaves of the tree were for the healing of the nations" (22:2).

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times past visited particular sins with sickness or pestilence. He *may* do so yet for all we know, in His purposes of judgment or chastening. But generally, sickness and disease are the natural consequence of neglect, indulgence, infection, contagion, vice, and sometimes heredity both in believers and unbelievers. Believers, as still in the body, are subject to it.

The event described in Luke 5 is one of a series of miracles of healing the Lord Jesus performed. They followed upon the announcement of His mission upon earth in Luke 4:17-19. The same series of miracles occur in Matthew 8, 9 where they follow immediately after the Sermon on the Mount. As this sermon sets forth the nature and laws of His kingdom, so these miracles were evidences or signs of that kingdom, the effect of the rule of that kingdom on a restored humanity. They represented different aspects of His power and will to save. There was power to heal disease of the body, power over the realm of nature, over the unseen spirit world, and over death itself.

In saying to the man healed of the palsy, "Thy sins are forgiven thee" (Luke 5:20; Matt. 9:2), the Lord Jesus was teaching that many of the sicknesses He healed were striking symptoms of that dark, dread disease which has its roots in the soul of men rather than in the body—the disease of sin—and that the need of cleansing and healing here was more necessary and beneficial than that of the body. These miracles of healing were "proclamations of liberty," a setting free, typical of His mission of the proclamation of the gospel of liberty for the soul—the setting free from sin (Luke 4:18, 19).

These miracles of healing then were *primarily* direct evidence of His claim to be Messiah, of the authority and power to forgive sins, and not necessarily of the relationship of sickness to *particular* sin in those He healed. This is borne out by the significant fact that the Pharisees and doctors of the law were sitting by, who had come out of every village of Galilee and Judea and Jerusalem (Luke 5:17), obviously to watch Him and hinder Him.

Perhaps the words of the Lord were a response to some secret yearning of the sick man whose sickness may have made him conscious of the burden of his sins. Perhaps this consciousness and burden were even the cause of his palsy, so that the assurance of forgiveness is first granted him. But it is certainly not necessary to suppose that ailments or diseases from which we suffer in these days are necessarily a visitation from God as the direct consequence of some particular sin. It is conceivable in instances, but surely God would reveal it to those who trust and wait upon Him.

CHRIST MADE SIN

What is really the meaning of the words "Christ was made sin," and where is this statement found in the Bible?

This great statement is found in II Corinthians 5:21 which reads: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This is the

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It means that the Lord Jesus Christ took upon Himself the guilt and penalty of our sins *in our stead* (see also Isa. 53:5, 11; Gal. 3:13). This does not mean that He was made a sinner. He was perfectly holy and righteous, thus sinless. He "knew no sin." He was "without sin" (Heb. 4:15), "separate from sinners" (Heb. 7:26). He "did no sin" (1 Pet. 2:22).

It was only because He was "without sin," having Himself rendered that perfect obedience to God which God's holy law required, that He was able to bear the guilt and so pay the penalty of our sins "in his own body on the tree" (1 Pet. 2:24). For "none can by any means redeem his brother" (Ps. 49:7), but God can redeem (Ps. 49:15), and He does redeem us in Christ who took our sins upon Him as the perfect sacrifice and substitute of all who believe on Him.

Our sins were *reckoned* to Him, so that David looking forward to Christ's substitutionary atonement as he saw it foreshadowed in the Tabernacle sacrifices could say: "Blessed is the man unto whom the Lord imputeth (reckons) not iniquity" (Ps. 32:2).

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At first he felt that he must run away, but stepping boldly to the front of the platform he said, "Friends, I am accused of crimes and sins committed in this very city. I will read them to you." One after another he read these charges, and at the conclusion of each he said, "I am guilty." When he had finished the whole list, he paused for a moment and then said, "You ask me how I dare come to you and speak of righteousness and truth, with a list of crimes like that against my name? I will tell you: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.'"—Moody Church News.



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November 20

The Great Invitation

Isaiah 55:1-11

Memory Selection: *Seek ye Jehovah while he may be found; call ye upon him while he is near.*—Isaiah 55:6, A.S.V.

Another has spoken of this chapter as "pure gospel and clear music." There is little need for exposition. To use the words of the man whom we have quoted: "One can but stand and listen to those great calls to repentance and obedience which issue from it. What can be added to them or said about them? Let one take heed rather to let them speak to one's own heart!"

Others have pointed out the relationship of Isaiah 53, 54 and 55. Here we have another of those trilogies which we discover on occasion in the Book of God. Chapter 53 tells of the sufferings of the cross, chapter 54 announces the efficacy of those sufferings, and chapter 55 gives the world-wide proclamation.

I. A Unique Invitation (Isa. 55:1-5)

Here indeed we do have a unique invitation, for the acceptance of it involves the expenditure of neither money nor price. More than that, it is an invitation to complete satisfaction which stands absolutely unparalleled, since there is no other means of securing satisfaction. There is first of all the invitation (v. 1); then the uselessness of other remedies (v. 2a), followed by the pressed invitation (vv. 2b-5).

Every man who faces life in its fullness and who thinks deeply on its problems has a thirst for reality. The gospel message is God's answer to the thirst of man. If our hearts are to be satisfied, it must be on the basis of the Lord's provision. To those who sense their need, who realize that life consists in more than the abundance of things, this invitation brings real hope.

The satisfaction of our need comes, however, not through the expenditure of money. Isaiah predicted, "Ye shall be redeemed without money" (Isa. 52:3). The New Testament answers in the full blaze of the revelation of the new covenant: "Knowing that ye were redeemed, not with corruptible things, with silver or gold . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (I Pet. 1:18,19).

But God is not content merely to point out the provision; He would also call attention to the uselessness of other remedies: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (v. 2). Other expedients, however beautiful and convincingly presented, will fail

to bring true satisfaction of heart.

*"I tried the broken cisterns, Lord;
But, ah, the waters failed!
E'en as I stooped to drink they fled,
And mocked me as I wailed.*

*"Now none but Christ can satisfy,
None other name for me;
There's love, and life, and lasting joy,
Lord Jesus, found in Thee."*

II. An Urgent Invitation (Isa. 55:6-11)

We can sense something of the passion of heart of the prophet as, by the Spirit of God, he further urges his listeners to come to the Lord. Here we have the invitation (vv. 6, 7), and three reasons why we should heed that invitation (vv. 8-13).

Notice the word "for" as it appears in verses 8, 10 and 12. We should seek the Lord and call upon Him, we should forsake our way and thoughts, we should return to the Lord, *for*, says verse 8, *for*, says verse 10, *for*, says verse 12.

But let us think first of the invitation. We have a solemn warning here. It will not always be possible to have Jehovah where He may be found, nor to call upon Him while He is nigh. It is necessary therefore to make an immediate decision, unless we want to trifle with the eternal welfare of our souls.

God would also remind us of the necessity of repentance and conversion. We are to forsake our thoughts and our ways. Turning to the Lord, we will find that He is seeking us, and will discover to our great joy that He will have mercy and will multiply pardon.

Now, we are thus to seek the Lord for three reasons. First, because God's way is not our way. Left to our own way, we shall perish. Since God's thoughts are above our thoughts, since His ways are higher than our ways, we must submit ourselves to His good will and pleasure. Therefore, heed the invitation of verses 6 and 7.

In the second place, we are to heed that invitation because God's Word has come to us. Like the rain and snow coming down from heaven, which watereth the earth and maketh it bring forth and bud, giving seed to the sower and bread to the eater, so that Word goes forth from the mouth of God. It comes with divine power and blessing. Because that Word is divine, dynamic, and vital, we should respond to God's invitation in it.

The third reason, though not a part of our lesson actually, points us to God's work (vv. 12, 13). How wonderful is His work. No soul ever turned in contrition and faith to the Lord Jesus without having God the Holy Spirit work the miracle of the new birth in him. The picturesque language of the prophecy here may well bespeak the joy, the happiness, the blessedness, the transformation which re-

sults from coming to the Lord Jesus as Saviour.

November 27

Jeremiah—Spokesman for God

Jeremiah 1:9, 10; 22:1-3, 13, 14; 37:15-17

Memory Selection: *Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire.*—Jeremiah 22:13, A.S.V.

While there have been references from the book of Jeremiah in this series of lessons, this is the first in which we look particularly at the prophet himself.

When Jeremiah was called of God to minister in a most difficult age, the history of Judah had about run its course and captivity was just ahead. Though God pleaded with His people through His prophet to turn from their evil ways, they adamantly pursued their way to the city of destruction. You will remember that before Jeremiah's life was over, he was taken by those who fled the invaders, to the land of Egypt.

In a day when there was little to encourage the heart of God's servant, Jeremiah stood as a beacon light, for he was faithful to his God and true to His message. Though he was misunderstood and maligned, nevertheless, lovingly, and yet definitely, he ministered to his people.

I. Jeremiah's Call (Jer. 1:9, 10, 18, 19)

Despite the Lord's reassuring words to Jeremiah that He had called him prior to his birth (v. 5), Jeremiah protested his ignorance and impotency (v. 6). Not only did God speak to Jeremiah to reassure him (vv. 7b), but He also touched his mouth (v. 9), giving him the words to say, and putting him over the nations and over the kingdoms.

The Lord had His man even in the day of calamity. In this instance, He called a man with a very tender heart and a sympathetic spirit, one who would not choose the limelight nor desire prominence. Called and commissioned of God to minister in a very hard place, Jeremiah is a great example to encourage us to stand for God.

So definite was Jeremiah's call, he understood God's purpose to make him as a fortified city, as an iron pillar, as brazen walls against all who would oppose the will of God. He entered this conflict knowing that it was a conflict (v. 19), but also knowing that at the last the truth of God would prevail (v. 19). While it may not be given to us to experience the same kind of call as Jeremiah had, we can be just as sure of the leading of the Lord as we order our lives according to His purpose.

II. Jeremiah's Courage (Jer. 22:1-3, 13, 14)

Jeremiah was commissioned to go before Zedekiah in the days before the fall of Jerusalem (v. 3). It is true that Zedekiah was a weakling, that he vacillated between two opinions, but it is also true that he had the power of life and death. Following the command of God, Jeremiah thus evinced the courage which God gave

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him to perform a very difficult task. We may absolutely count upon it that God does not ask us to do anything for Him that He will not give us the strength and the wisdom to do. How wonderful our God is! As we go on in obedience to Him, He will increase our courage and our knowledge.

The acts of social righteousness which are involved in this pronouncement are, of course, evidently of God. He expects those who name His name to be just and righteous. He expects the man in authority to stand by the oppressed and to punish the oppressor. He expects those who have authority to be examples of righteousness.

Concerning the inhabitants of Judah, God had given the solemn warning of His judgment to the unrighteous and unjust (v. 13). No unfair practices were to be permitted. Service was to be rewarded with a commensurate return for services given. Wealth that is heaped up so that it deserves the name of blood money will have to be accounted for before God.

There is absolutely no question but there are social implications to the gospel of Jesus Christ. The social gospel as we have come to know it, which is actually devoid of an atonement and of a Saviour worthy of the name, is, of course, to be heartily repudiated. On the other hand, those of us who are trusting in the merits of the shed blood of Christ for the remission of our sins, and in a risen Lord who is mighty to save, not only are exhorted to live righteously, but have been given the Holy Spirit to live in us, who, as He possesses us fully, will live out through us the life of Christ.

III. Jeremiah's Captivity (Jer. 37:15-17)

There is a price to pay for being true to God. Not always do we have to face imprisonment, as Jeremiah did in this instance. He was placed in one of the cells of the dungeon house, or, as the margin renders it, the house of the pit. He had been there a long while when one day the king had him brought into his presence. The whole thing was done in secret, for Zedekiah was a coward at heart. He wanted some message from God, but he was unwilling to take his stand for God and for the man of God. In this cowardly way, he sought to discover from Jeremiah God's message. "Is there any word from Jehovah?"

Doubtless Zedekiah was expecting some favorable word, even though Jeremiah had been in prison. Zedekiah was one of that innumerable host who thinks an occasional desire to know the will of God is all that is necessary to receive commendation of the Lord. Jeremiah's answer was plain, blunt and direct. Such duplicity and cowardice can result only in the judgment of God.

December 4

Prophets False and True

Jeremiah 23:16, 21-32

Memory Selection: He that hath my word, let him speak my word faithfully.

—Jeremiah 23:28, A.S.V.

The apostle Peter, by the Spirit of God,

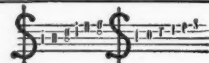
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prophesied of the day when there would arise false teachers who would secretly bring in destructive heresies, denying even the Master that bought them (II Pet. 2:1). That such a day has come in Christendom needs no labored proof. People having itching ears are heaping to themselves teachers after their own desires (II Tim. 4:3).

Of course, there have always been enemies of the truth. Even in Paul's day he had to say, "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20:29, 30, A.S.V.). The problem, therefore, of false prophets is not a new one. In these days, when there is much that goes for the teaching of God which is not based upon the Word of God, we shall do well to look back at these instructions in the Word of God. Even in Jeremiah's day, there were those who prophesied falsely. This lesson particularly concerns these false prophets.

I. God's Command Concerning False Prophets (Jer. 23:16)

God's people are exhorted to try the spirits whether they be of God (I John 4:1). Having settled this issue, one is not to heed the words of the prophets who speak vanity, who speak a vision of their own hearts and not out of the mouth of the Lord.

II. God's Controversy with the False Prophets (Jer. 23:21-27)

God does not stand by unconcerned when there are those who claim to speak for Him, but do not know Him. In this passage there are at least three indictments against these false prophets.

1. Their Lack of Appointment (vv. 21, 22)

If any man claims to speak the message of God, how serious it is. Better it is not to aspire to any position of leadership than to lead people astray. These false prophets were not sent by God, they were not spoken to by God, and in consequence they did not cause God's people to hear God's words.

Here is a rebuke for some of us in what God had to say about these false prophets. Though He had not sent them, yet they *ran*, and though He had not spoken to them, yet they *prophesied*. They were quick to do what they felt they should do. Without equivocation, instantly and wholeheartedly they gave themselves to their work. Can the same be said of us? We who have been sent of God, who have heard the message of God, are we obedient, are we faithful? Is there any urgency in our hearts?

2. Their Lack of Knowledge (vv. 23-25)

These poor, deluded souls so localized God that they thought He was aware of only that which went on in the limited environs of where they happened to put Him. But God is omnipresent and omniscient. No one can hide himself in a secret place so that God cannot see him. He who fills the heaven and the earth hears everything.

What shortsightedness, what ignorance! But so is every false teacher ignorant! For professing to be wise, he becomes



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a fool (Rom. 1:22). How absurd it all is, that finite, puny, ignorant human beings would pit their knowledge against God. The God who has spoken in the Holy Bible, and has attested its accuracy and veracity is not to be trifled with. Let us learn the lesson that these false prophets and all of their ilk have not learned; namely, to put the Word of God in the pre-eminent place, and to obey it whether we understand all its implications or not.

3. Their Lack of Honesty (vv. 26, 27)

These men were actually not sincere. God calls them prophets of the deceit of their own heart. Here was deliberate attempt to alienate the affections of God's people from God. Their lack of honesty probably resulted from their avarice of heart and their desire for the praise of men.

Thus this passage gives us an exposure of those who would claim to be God's servants, yet who are actually enemies of the most High.

III. God's Challenge to False Prophets (Jer. 23:28-32)

How striking is the language of this section of the chapter. "What is the straw to the wheat?" (v. 28). Whatever the false prophets spoke was as straw alongside of the message of God, which is wheat. Not only did the words of the false prophets have no nutritional value, but actually they were worse than useless; they were a liability and would drag men's souls down to the pit.

God's Word is as a fire and a hammer (v. 29). If we will bare our souls to the Book of God, the Spirit of God who inspired the words will speak pointedly, plainly and powerfully to us. Stubborn wills will be made pliant, godless sinners will be captured for Christ.

Our lesson selection closes with a declaration of an all-out war, so far as God is concerned, against all who would pervert and displace His message. Three times we read, "I am against the prophets, saith Jehovah" (v. 30), "I am against the prophets, saith Jehovah" (v. 31), "I am against them that prophesy lying dreams" (v. 32). There can be absolutely no question, God's attitude toward those who would substitute ideas of their own for His declared Word is one of utter and absolute enmity.

December 11 Personal Religion

Jeremiah 8:4-6; 31:29-34

Memory Selection: *I will put my law in their inward parts, and in their heart will I write it.*—Jeremiah 31:33, A.S.V.

It is good to have this lesson on the matter of a personal relationship to God. Some are forever talking about social problems as though they could be settled in one fell swoop, as though society were not made up of individuals, and as though righteousness could be legislated. Here is the heart and center of it all, that God deals with individuals. God's message for the attainment of social righteousness is the salvation of the individual, and his consequent and subsequent growth in grace.

Moody Monthly

Great have been the triumphs of the gospel as sinful men have turned to the Lord Jesus and by the power of His Spirit have lived lives of consecration. We are persuaded that the best answer for the attainment of any social righteousness is still to preach the gospel and to let the Word of God do its work in hearts and lives.

Of course, we are not misled so as to think that the Millennium will be set up by our activity. The prophetic picture drawn in the Word of God is enough to make us understand that there will be wars and rumors of wars, that there will be pestilence and famine, that men's hearts will fail them because of fear, that evil men will wax worse and worse, and that when the Son of Man cometh He will not find faith on the earth. Nevertheless, God has left us here as His witnesses, and it is still true that those who believe, are made the Sons of God; it is still true that, by the power of the Spirit of God, they may live accordingly.

I. Obstinacy (Jer. 8:4-6)

It is impossible to read a record like this one without recognizing God's great grief because of the disobedience of His people. The questions of verses 4 and 5 are the pleading of a heart that is loath to turn in judgment. Let us understand, however, that God must punish sin. Though He gives men opportunity, and pleads long with them, if they continue in their obstinacy, there is nothing left but to punish.

These three interrogations (vv. 4, 5) involve not only heart, but logic. If a man fall and it is not serious, we expect him to rise up again. If a man turns away from a friend, we expect him in time to return. However, what was true on the human level was unfortunately not true in the relationship of Israel to Jehovah. God had to speak of their disobedience as "perpetual backsliding." The Lord looked for repentance, for a revulsion against deceit, but He found neither (v. 6). God cannot look with approval upon sin, He cannot condone iniquity, but let us never forget, "Thou God seest me" (Gen. 16:13).

Notice, however, that His looking is not first of all that He may arise in anger, although He would be justified in doing so, but it is rather that He is looking for a return unto Him.

"What have I done?" (v. 6) must be the question of everyone who has truly faced the heinousness of his sin. Sin harms our neighbor, destroys the moral fibre of our souls, breaks the commandments of God, flouts the glory of God. How overwhelmingly great is sin. A contemplation of this truth should be enough to drive us on to God's remedy for sin. However, it is still true as it was true in the day of Jeremiah, there are those who turn to their own course as a horse that rusheth headlong in the battle (v. 6).

The creatures of God mentioned in verse 7 know their appointed time, the time of their coming. How sad that the Lord has to add, "My people know not the law of Jehovah." We are reminded of the word in John 1:11 that our Lord came to His own things, but His own people received Him not.



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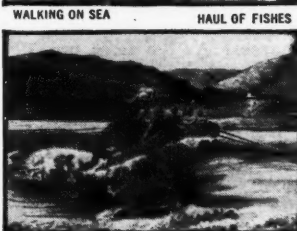
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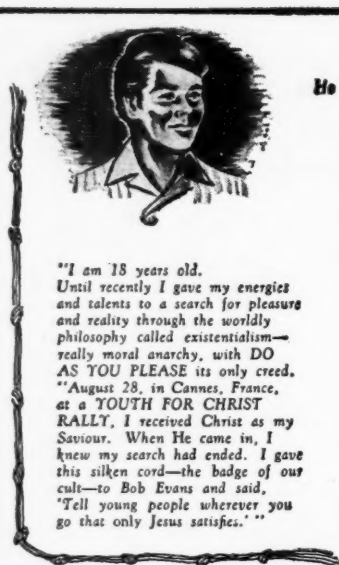


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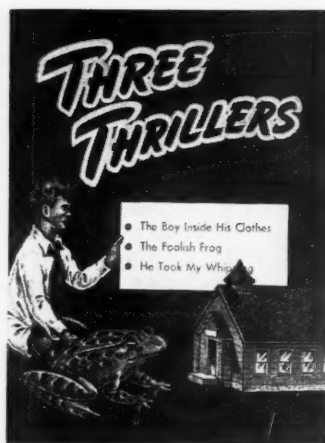
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II. Obedience (Jer. 31:29-34)

This very wonderful passage is quoted in Hebrews 8:8-12 as evidence of the displacing of the Mosaic economy by the new covenant. That this covenant has specifically to do with Israel is evident from the text (see vv. 31, 33). We look, therefore, to that day when "all Israel shall be saved" (Rom. 11:26).

However, as sharers in the new covenant because of the mercy and grace of God, we too may know something of God's inscribing upon our hearts in law. This very wonderful blessing added in the new covenant is one of inestimable value. Man is so made that he may know what is right, he may know the logic of why he should do what is right, and yet not do it. He needs something done to the inside. He needs what God through Ezekiel spoke of as the new heart. He needs what the little girl called "a different want-to." The indwelling Holy Spirit, the Word of God hidden in the heart, the implantation of the new man which is created by God in holiness, righteousness and truth (cf. Eph. 4:24) are some of the provisions given by God to enable us to live as we should.

The one who has been born again of the Spirit of God loves righteousness and hates iniquity. As the Spirit of God possesses us fully and lives out through us the life of Christ, we shall know the meaning of verse 33.

Beyond our own experience of the grace of God in such a provision for holy living, there remains a coming day when in Israel (Isa. 11:11; Acts 15:16; Rom. 11:25-27), brought back to her own land and the tabernacle of David rebuilt, the Son of God shall reign in righteousness and receive the homage due Him.

A Good Word for the

"Good Old Days"

[Continued from page 154]

IF I WERE STILL among the unconverted, it would be smart, according to present standards, to blame my plight on the way I was brought up. More infidels than Bob Ingersoll have made much of a stern religious childhood. I passed through a period of reaction myself, but today I am preaching substantially the same doctrine my father believed and stood for, and I think he could say "amen" through any of my sermons. If I departed from it awhile, I returned to abide forever. I do not now think his standards were too high. From all I can see and hear of the life I miss by being a Christian, I realize more and more that I haven't missed much.

I was not convinced of these spiritual realities at the end of an argument. Very few people are—on any subject. A lot of people simply don't want to be convinced because they don't want to give up their evil ways. No use arguing; something must happen on the inside.

That is the cure for all the cynicism that slurs the "good old days." I am not blind to the evils of those times, and am painting no halos for the old-timers. But

what some of their critics need is just to be converted.

I would not waste time, breath or ink trying to out-argue them. There is a world that the humblest soul may know while kings may never find it. No college degree will furnish the password, nor can wealth buy us entrance. We get in by being born again, and that means a miracle, which is all foolishness to this age.

Wherever there is one who will humble himself to prove it, it works just like always. But stiff necks and hard hearts find it too difficult to buck the horse-laugh of the cynics and to be God's fools. It was difficult in Jesus' day for a learned doctor to take it in—it is difficult today—but still the accents ring across the years from a still night long ago:

"YE MUST BE BORN AGAIN."

Japan Can Be a Christian Nation

[Continued from page 151]

stand against real opposition and pressures. And we have been thrilled at the way many of the young Christians are meeting it with bold and aggressive witness.

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It will cost millions of dollars to take full and immediate advantage of present opportunities to carry the gospel of the Lord Jesus Christ to the eighty millions in Japan. Who knows how many billions that investment now may save our country in days to come?

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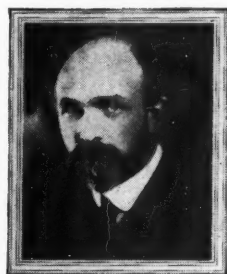
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The Cause and Cure of Unrest

[Continued from page 164]

ness) to the cure of unrest, found in verses 5-10. Several important remedies are prescribed by the spiritual physician. The first is *grace*. "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble" (vv. 5, 6).

The fifth verse is somewhat clearer as translated in the Revised Version. Evidently there should be two questions here: "Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long to envy?" In other words, the writer is saying, "Do you think that these warnings of Scripture are just vain, empty words? Surely not. Do these evil longings and envyings within us arise from God's Holy Spirit which indwells each true believer? Surely no—a thousand times no!"

"But he giveth more grace." Yes, here is the first cure for unrest of soul: *God's grace*. If you are unsaved, receive His grace in salvation. If saved, you still need "more grace" to give you daily victory over sin, and, praise His name, He "giveth more grace." "Let us therefore come [or, *keep on coming*] boldly unto the throne of grace, that we may obtain mercy [i.e., for our sinfulness], and find grace for timely help" (Heb. 4:16, literal rendering).

"Wherefore he saith, God resisteth the proud, but giveth grace to the humble." Here is a great principle enunciated in the Old Testament as well as the New. The way to receive this needed grace is not to adopt a proud, defiant, self-sufficient attitude, but to come humbly as a poor, weak, sinful human being to a great and glorious God. If we come in this way, we will find that He is "on the giving hand" and will give us all that our souls need.

Submit and Resist

The second remedy for unrest is to be found in *submission and resistance*. "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (v. 7). Here, indeed, is the language of warfare—a soldier *submits* to his captain and bravely *stands against* the enemy. So we are to submit to God, and to resist (or stand bravely) against the devil, that enemy of our souls. If we do this, the promise is made that the devil will flee from us, even as he did from our Lord when he found that his temptations in the wilderness were to no avail.

The third remedy for unrest is found in an *earnest seeking for God*. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (v. 8). We are earnestly to seek for God, and the assurance is given that if we do so, He will unfailingly respond. No one has ever truly sought Him in vain. Of course, with regard to His omnipresence God is always nigh. This reference to God being *near*, however, has to do with fellowship and communion.

But the question arises, How are we to fulfill this command? How are we to

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draw nigh to God? The latter part of the verse gives the method. We cannot walk with God and with the world; we cannot live in sin and have fellowship with God. So the one living in sin is called upon to cleanse his hands if he wants to hold the hand of God; the doubleminded man (i.e., the man whose heart is divided between God and the world) is called upon to purify his heart, to set it wholly on God. Observe that the sinner is at fault in his hands, the doubleminded in his heart.

Unwanted Remedy

The final remedy for unrest which James mentions is *humility*. "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up" (vv. 9, 10).

How unwanted, but at the same time how necessary, is this admonition for Christendom today! There is indeed a time and place for all things, "a time to weep, and a time to laugh; a time to mourn, and a time to dance" (Eccles. 3:4). There is nothing wrong with joy and laughter in themselves. The Lord wants our mouths to be filled with laughter and our hearts with joy. But if we are not right with Him, if sin has come between us and God, if we are out of fellowship with Him, if our hands are soiled with sin and our hearts are divided, we ought to "be afflicted, and mourn, and weep."

This is quite contrary to earthly wisdom, which advises us to forget our troubles, or as a popular song of the first World War had it, "Pack up your troubles in your old kit bag and smile, smile, smile." (The complete ineffectiveness of such a superficial remedy was graphically illustrated by the news of the composer's suicide during the course of World War II.) But if we follow the heavenly wisdom of verse 9, we can claim the wonderful promise of verse 10: those who humble themselves before God, He will exalt. The old proverb declares: "A tree strikes its roots downward in order to go upward." Psalm 32 provides a beautiful illustration of the application of these verses.

One of the most striking of the Scripture cartoons by the late Dr. E. J. Pace depicts Uncle Sam kneeling in contrition at the "mourner's bench." Underneath is the caption: "Where he belongs." But the only way in which Uncle Sam can go to the "mourner's bench" is for each of us individually to claim God's promise: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

[Dr. Luck's series of expositions will be continued next month with the article, "Leaving God Out."]

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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

THANKSGIVING DAY

Lord of the harvest, Thee we hail!
Thine ancient promise doth not fail;
The varying seasons haste their round;
With goodness all our years are crowned;
Our thanks we pay
This holy day;
Oh, let our hearts in tune be found.

When spring doth wake the song of mirth,
When summer warms the fruitful earth,
When autumn yields its ripened grain,
When winter sweeps the naked plain,
We still do sing
To Thee our King;
Through all their changes Thou dost reign.

But chiefly when Thy liberal hand
Bestows new plenty o'er the land,
When sounds of music fill the air,
As homeward all their treasures bear,
We too will raise
Our hymn of praise,
For we Thy common bounties share.

Lord of the harvest, all is Thine:
The rains that fall, the suns that shine,
The seed once hidden in the ground,
The skill that makes our fruits abound:
New every year,
Thy gifts appear;
New praises from our lips shall sound.
—J. H. Gurney, 1851

DRAW NIGH TO GOD

James 4:8

I. Command Given to Draw Nigh to God

- A. To whom it was given
 1. Directly to professing Jews
 2. Indirectly to all Christians
- B. The reason it was commanded
 1. To correct errors
 2. To reprove wordliness (II Cor. 6:17, 18)
 3. To stimulate Christian life

II. Means of Drawing Nigh to God

- A. Through the blood of Jesus Christ
 1. Confession of sin (I John 1:9)
 2. Forgiveness of sin (I John 1:9)
- B. Through prayer (Matt. 6:6)
- C. Through the Word (Ps. 119:11)

III. Results of Drawing Nigh to God

- A. Victory over sin (I Cor. 10:13)
- B. Inward peace (John 14:27)
- C. Fellowship with God (I John 1:3)
- D. Fruitful lives (Gal. 5:22, 23)

—Alice Lorraine Smith

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

THANKSGIVING TO GOD BEFITTING

I. By Nations, for His Provision, Protection, and Preservation:

- A. The earth is the Lord's (Ps. 24:1)
- B. He sends rain on all (Matt. 5:45)
- C. He gives life to all (Acts 17:24-28)
- D. Every good gift is from above (James 1:17)
- E. All nations are as nothing (Isa. 40:15-17)
- F. God maketh wars to cease (Ps. 46:9)
- G. Praise the Lord, all ye nations (Ps. 117:1)

II. By Individuals, for His Goodness, Gifts, Glory:

- A. Be thankful unto the Lord (Ps. 100:4)
- B. Heathen are unthankful (Rom. 1:21)
- C. Receive food with thanksgiving (I Tim 4:3, 4)
- D. Give thanks always for all things (Eph. 5:20)
- E. Offer praise to God continually (Heb. 13:15)
- F. Thanks for His unspeakable gift (II Cor. 9:15)
- G. Thanks for resurrection victory (I Cor. 15:17)

—N. H. Camp

FOUR SPIRITUAL WAGONS

(A Communion Meditation)

Genesis 45:27

How many wagons were sent by Joseph we do not know, but our Joseph, the Lord Jesus Christ, has given us four spiritual wagons for the reviving of our spirits along life's way.

- I. The Lord's Day
- II. The Church
- III. The Word of God
- IV. The Lord's Supper

—Ralph W. Hertenstein

ABOUNDING IN THANKSGIVING

Colossians 2:7, R.V.

- I. Thanksgiving as a duty. See text and Colossians 3:15 to end.
- II. Thanksgiving as a privilege. Illustrated by returning thanks for a gift from a friend. One wants to do it.
- III. Thanksgiving should be continuous. Not simply one day in a year, but each day should be a thanksgiving day.
- IV. Thanksgiving should have a prominent part in the life, especially of the Christian.
- V. In thanksgiving we should always recognize the supreme importance of spiritual gifts.

—E. H. Knight

A PSALM OF THANKSGIVING

Psalm 103

Introduction: David's desire to express his appreciation of God's grace.

I. For Personal Benefits (vv. 1-5)

- A. Salvation
- B. Redemption
- C. Satisfaction
- D. Restoration

II. For National Blessings (vv. 6-19)

- A. Righteousness
- B. Revelation
- C. Remembrance

III. For Spiritual Bounties (vv. 20-22)

- A. Harkening
- B. Ministering
- C. Working

—Walter Rothwell

THE FRIENDSHIP YOU CANNOT SHARE

James 4:4

- I. Friends of the world are God's enemies
- II. Friends of God are the world's enemies
- III. The impossibility of being a friend of both
- IV. True happiness found only in our friendship with God

—Evelyn N. Pyle

PRaise AND PRAYER*

Philippians 1:3-11

Purpose: To illustrate the importance of praise and prayer in the Christian life.

Introduction: There are two most important things which are necessary to the normal Christian life—praise and prayer. Paul was a Christian who spent much time in both of these. Here we have a picture of the things for which he praised and the petitions he made concerning the Philippians.

I. Praise (vv. 3-8)

- A. Thanksgiving for fellowship (vv. 3-5)
- B. Confidence in God's faithfulness (vv. 6, 7)
 1. What God's faithfulness accomplishes (v. 6)
 2. Basis for this confidence (v. 7)
- C. Expression of love for the saints (v. 8)

II. Prayer (vv. 9-11)

- A. For abounding love (v. 9)
- B. For discernment (v. 10)
- C. For fruitfulness (v. 11)

—G. Coleman Luck

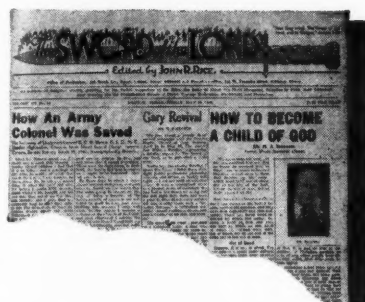
*This is the second of a series of outlines of Philippians by Dr. Luck.

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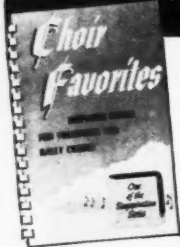
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2. Pay me that thou owest (Matt. 18:28)
3. Make you a new heart and a new spirit (Ezek. 18:31)
4. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind (Deut. 6:5)
5. Cursed is everyone who continueth not in all things written in the book of the law to do them (Gal. 3:10)
6. The wages of sin is death (Rom. 6:23)

Grace Says:

Live and thou shalt do (John 6:47; 14:12)

I frankly forgive thee all (Luke 7:42)
 A new heart will I give you, and a new spirit will I put within you (Ezk. 36:26)
 Herein is love, not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins (I John 4:10)

Blessed is the man whose iniquities are forgiven, and whose sins are covered (Rom. 4:7)

The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23)

—Inez Parker

IT WORKS

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible.

"What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it!"

The mechanic puzzled a moment. Then he looked up. "Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," returned the other.

"Do you know who wrote it?"

"Why no, I guess I don't."

"Then," said the mechanic, "how can you trust the multiplication table when you don't know who wrote it?"

"We trust it because . . . well, because it works," the astronomer finished testily.

"Well, I trust the Bible for the same reason—it just works."

—Selected

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Matthew 25:14-30

- I. The Giving of the Entrustment (v. 14, 15)
- II. Usage of the Entrustment (vv. 16-18)
- III. The Proceeds from the Entrustment (vv. 19-30)

—Stanley S. Stafford

DRAWING NIGH TO GOD

James 4:7-10

- I. Method: "Cleanse your hands . . . and . . . hearts" (v. 8)
- II. Mode: Repent—"Be afflicted, and mourn, and weep" (v. 9)
- III. Manner: "Humble yourselves in the sight of the Lord" (v. 10)

—Joan B. Cole

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TODAY

Today? Perhaps! 'Tis true! Today!
Ere nightfall we may be away;
Transplanted home! How blest, how
grand!
Transported home to gloryland!
One twinkling moment, then to be
With Him for all eternity.
Perhaps today! He'll come most sure!
This hope He means to keep us pure,
To have us watching, ready, free,
Untrammelled with iniquity;
That we may meet Him without shame,
Or conscious sense of guilt or blame.
Today! Perhaps! Perhaps today!
Yes, He may come! Then watch and
pray!
This blessed hope keep much in view,
Nor deem it dead though taught by;
And be as urgent as you may
In winning souls while 'tis "today."

—Our Hope

* * *

UNLESS WE ARE OBEDIENT

Shakespeare speaks of "the shapeless
fabric" of a vision. Every photographer
knows that the picture that has been
caught on the sensitive plate will soon
disappear unless in a dark chamber
it is passed through the solutions that
make it permanent. What is true of the
fading impression of life face or the
landscape is still more so of the heavenly
visions that break in on the dull
monotony or sinful madness of our lives.
We can keep them only insofar as we
obey them. Act, act in the living present!

—F. B. Meyer

* * *

ZEALOUS FOR GOD'S GLORY

One of Wesley's biographers said, "He
was out of breath pursuing souls." White-
field's cenotaph has carved upon it a
blazing heart. The seal on Adam Clarke's
grave is a candle burned down to its
socket. The passionate zeal of these godly
men reminds us of Him who poured out
His life on the cross for man's salvation.
They could truthfully say, "The zeal
of thine house hath eaten me up." Can
we say the same?

—The Pentecostal Evangel

* * *

"HOW SHALL WE ESCAPE, IF WE NEGLECT?" (Hebrews 2:3)

- I. To Receive "So Great Salvation"—
as a gift from God (John 1:12)
- II. To Appreciate "So Great Salva-
tion"—by the word of faith (Rom.
10:8)
- III. To Cultivate "So Great Salvation"
—by growing in grace (II Pet. 3:18)
- IV. To Appreciate "So Great Salva-
tion"—by giving thanks unto God
(II Cor. 9:15)
- V. To Propagate "So Great Salvation"
—by all means saving some (I Cor.
9:22)

—Norman H. Camp

* * *

A prayer in its simplest definition is
merely a wish turned heavenward. We
should remember that prayer is not con-
quering God's reluctance, but taking hold
of God's willingness.

—Phillips Brooks,
in *Missionary Workers Herald*

"I am not worthy of all Thy Mercies"

THANKSGIVING brings to memory the endless stream of
blessing and lovingkindness which the Lord has show-
ered upon us as Christians. Like Jacob of old we are
compelled to cry out, "I am not worthy of the least of all
the mercies, which thou hast shewed unto thy servant".

Is there any better way of showing our gratitude to the
Lord than by helping to show forth His love to His people
Israel, still suffering and travailing in many parts of the
world, and everywhere in need of the Saviour?

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State of Israel. Will you help us make Him known,
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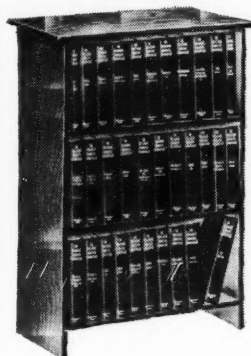


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Motorman—Keeps his train on the track,
but doesn't know his own soul is
derailed.

Oculist—Helps others to see, but is
blind himself.

Pharmacist—Knows medicine, but hasn't
found the Remedy for sin.

Preacher—The shepherd who doesn't
know where he is going.

Scientist—Searches for God's secrets in
the dark.

Sea Captain—His compass points to the
North Star, but his spiritual compass
isn't set toward Christ.

—Dorothy H. David

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powers equal to your tasks. Then the
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you shall wonder at yourself, at the rich-
ness of life which has come to you by
the grace of God.

—Phillips Brooks

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I not rather die than retain it? But if
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rid of sin, we can only bow and bleed and
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—Maxwell, in

Log of the Good Ship Grace

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What You Should Know About the Modern Versions

[Continued from page 157]

nothing that exists came into being. In him was life, and the life was the light of men. And the light is shining in the darkness, and the darkness has not overwhelmed it."

The treatment of this passage shows that the translator has adhered fairly closely to the word order of the older standard versions, and at the same time has brought out more pointedly the force of the Greek.

IT MAY BE that you are looking for a literal translation, that is, one which follows the Greek text very closely, even to the very order of the words. The practical value of such a translation is somewhat questionable. After all, it is the sense of the Greek text with which we are primarily concerned, and to adhere slavishly to the word order of certain Greek idioms many times makes no sense. Each language has its own peculiarities, and it is for the translator to ascertain as nearly as possible the true meaning of the Greek text, then to convey that meaning through careful choice of the English idiom. This does not mean that he should play fancy-free with the Greek text, without adequate reason for changing word order and grammatical structure. The translator must carefully study the grammatical and syntactical elements of the original text, and then set about to render it into English—good English—not as Spurgeon said of the Revised Version: "strong in Greek and weak in English."

But for the purposes of Bible study one may have some reason for making use of rigidly literal translations. The best known of those in this category is that by Robert Young. His manifest aim was to give a rigidly literal translation of the Scripture (including the Old Testament), reproducing the words in their original order and representing them as far as possible by the same word. The work boasts of being valuable in making clear what the Scriptures "really say."

On reading this translation one finds that it is not as rigidly literal as it purports to be, but reads almost as does the King James Version. There are even passages where the translator's literalism has obscured rather than helped convey the sense. We see it in II Thessalonians 1:3:

"We ought to give thanks to God always for you, brethren, as it is meet, because increase greatly doth your faith, and abound doth the love of each one of you all, to one another

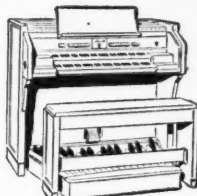
How much more natural and clear it would be to render this in good idiomatic English, such as:

"We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is abundantly growing, and the love of each one of you toward another is continually increasing."

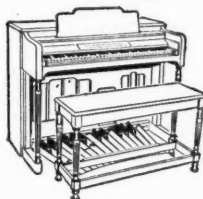
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terlinear kind of treatment is well exemplified in its rendering of John 13:34, 35:

"A new commandment give I unto you,
That ye be loving one another;
Just as I loved you
That ye also be loving one another;
By this shall all men take knowledge
that my disciples ye are,
If ye have love one to another."

It is needless to discuss the awkwardness of such treatment. It may seem helpful to a student who wants to "lean on crutches" in translating his Greek New Testament, but for the average English reader it is of little value.

THERE ARE MANY who, if they use any of the later translations, desire something which follows closely along with the style of the King James Version. This naturally brings into view the matter of standard versions. The history of the standard versions is in itself a broad subject, and we cannot go into detail. We may, however, emphasize a few facts of a general nature.

There now exist three standard versions: the King James Version, the American Standard Version, and the Revised Standard Version.

The King James Version is still most generally used, especially in public services. Its simplicity, power, and beauty have sustained its use for more than three centuries.

The American Standard Version of 1901, following closely upon the English Revision of 1881, is also widely employed. Some denominations have strongly recommended its use among their peoples. This version lacks some of the appealing qualities of the King James Version. Although it is a more accurate translation and is of high value to the one who desires the exact, word-for-word interlinear type of translation, it is to a large degree awkward and unnatural as far as good idiomatic English is concerned.

The Revised Standard Version was introduced in 1946. It can be considered both a revision of the King James and American Revised versions and a new translation; the former in the sense that it does regard the well-known phraseology of the King James tradition, and the latter in the sense that it pays much heed to new resources which make for better understanding of the Greek text of the New Testament. The archaisms, ungrammatical constructions, and faulty renderings of the earlier versions have been weeded out, and good, readable, idiomatic English employed.

To be sure, the Revised Standard Version has some shortcomings, as any translation is likely to have. Some of the idioms are a bit overwrought and do not fully convey the obvious sense of the Greek idioms underlying them. We also feel that there has been a slight undercutting of teachings concerning the deity and work of Christ, and that in some cases the revisers have permitted their theological bias to affect their translation. But for the most part the work has been well done and deserves the consideration of every Bible reader. Only the tests of sufficient time and adequate usage will

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determine whether or not this version will supplant the earlier standard versions.

One other translation ought to be mentioned at this point, the *Letchworth Version* of the New Testament. This volume was published in 1947 by T. F. and R. E. Ford, of England. As far as its adherence to the language of the King James Version is concerned, it is much more a *version* than the Revised Standard Version. One finds that it clings very closely to the literary style and vocabulary of the King James Version, at the same time avoiding obsolete expressions.

Here are some final suggestions for the use of New Testament translations. First of all, do not be restricted to any one translation. Remember that in some degree, any translation possesses an element of interpretation. In the case of the modern highly idiomatic translations, however, the interpretative element is sometimes too prominent. For sound Bible study it is best to have either the King James Version or the American Standard Version at your elbow for comparison. When making preparation for a message or Sunday school lesson, you will find it helpful to have several translations on hand.

Furthermore, be alert for any possible theological bias in a translation. As we have pointed out, there are instances where liberal writers have wrongfully permitted liberal ideas to affect their translations. Moffatt and Goodspeed are the outstanding examples. Another we might mention in this connection is the translation of Knoch, *The Concordant Version*, in which basic laws of translation have been laid aside, and which sets forth Knoch's own heretical ideas.

One other suggestion may be made: modern translations should be chosen with a view as to whether they are to be used for general reading or for meticulous study. For all around use, the writer considers Montgomery's and Williams' translations as two of the best.

Living In Apostate Days

[Continued from page 161]

Lift up our heads, for we know that our redemption draweth nigh. It is at a time like the present that our Lord will return.

God has given His people a great spiritual counterbalance. When the fires burn low and love waxes cold and apostasy threatens on every hand, then it is that the warm glow of the blessed hope burns so much the brighter. The purifying effects of anticipating the Lord's return overcome the degrading effects of the apostasy.

These are days of apostasy. But by recognizing this fact and seeking the resources of God, the believer can still live victoriously for Christ. His testimony will be all the clearer because of the darkness around him, for it is still true that "where sin abounded, grace did much more abound." Let us, therefore, be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

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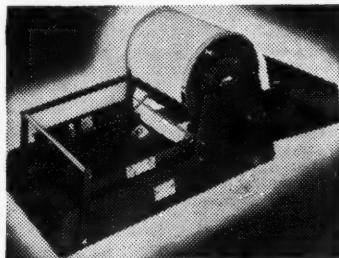
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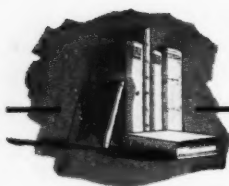
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Warfield

The present volume is a reprint of various articles which were first published in different theological reviews and biblical encyclopedias and later included in the volume *Revelation and Inspiration*, published by the Oxford University Press after Warfield's death. Eight articles are included in the main body of the work, as well as two brief ones on "The Canon of the New Testament" and "Inspiration and Criticism" in an Appendix. Some of the titles are: "The Biblical Idea of Revelation," "The Biblical Idea of Inspiration" (both of which were first published in the *International Standard Bible Encyclopedia*), "The Church Doctrine of Inspiration," "The Real Problem of Inspiration," and "God-Inspired Scripture."

A point which Dr. Warfield drives home with telling effect throughout these articles is that there is a doctrine of inspiration taught in the Bible itself and held from the very beginning by the body of believers. Even the strongest opponents of verbal, plenary inspiration will usually admit that the writers of Scripture held such a belief. The issue, therefore, as summarized by Warfield at the close of the lengthy article on "The Real Problem of Inspiration," is "whether we can still trust the Bible as a guide in doctrine, as a teacher of truth. . . . The real question . . . is not a new question, but the perennial old question, whether the basis of our doctrine is to be what the Bible teaches, or what men teach." In these articles he strikes a powerful blow on the side of the Bible.

This edition of Warfield's articles on bibliography is distinctive in that it contains an introduction of sixty-eight pages by Dr. Cornelius Van Til of Westminster Theological Seminary. Dr. Van Til traces theological and philosophical trends since Warfield's day and shows that the questions discussed by Warfield in these chapters are still relevant. The modern theory of knowledge, as held by the neo-orthodox theologians and others, denies the possibility as well as the actuality of an infallible Bible. Against such opinions Warfield's arguments are still valid. Unfortunately Dr. Van Til's style is more difficult to follow than that of Dr. Warfield.

442 pages. The Presbyterian and Reformed Publishing Co., Philadelphia (1948). \$3.75. A.M.

Christ and Sanctification, by H. C. G. Moule.

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Several of the favorites in this book are "Blessed Redeemer," "In the Still of the Night," and "Through the Years."

32 pages (paper). Van Kampen Press, Wheaton, Ill. (1948). 50 cents. T.L.B.

Letters to Young Churches, A Translation of the New Testament Epistles, by J. B. Phillips.

This translation comprises one of the most recent attempts to give us the New Testament epistles in the colloquial English of modern day. It includes not only the Pauline epistles, but also those of Peter, John, James, and Jude. The epistles are made to read like actual letters instead of theological treatises. The translator has worked on the principle that, whereas the Greek is informal and colloquial, the English should be the same.

In producing this kind of translation Phillips has thought it necessary to inject here and there transitional and explanatory words and phrases, and yet has sought to preserve the original meaning as nearly as he has ascertained it. The work has as its chief characteristic its easy-to-read quality. In his preface the translator states that "for close meticulous study, existing modern versions should be consulted."

The introduction to the work was written by C. S. Lewis. In it he points out that the currently popular attack upon Paul is in reality an attack upon Christ. The conception that Paul corrupted the teaching of Christ is shown to be untenable. "There is no real evidence," says Lewis, "for a pre-Pauline doctrine different from St. Paul." This is obviously a wholesome emphasis.

J. B. Phillips himself denies what he terms "fundamentalist views on inspiration." And yet he says that he is "continually struck by the living quality of the material on which he is working" (preface). His view of inspiration is what we would expect from one who moves in neo-orthodox circles, the presuppositions of which precludes a belief in the plenary-verbal inspiration of the Scriptures. Nevertheless, his statement reveals a step in the right direction. The evangelical Christian, of course, takes the consciousness of this living quality of the Word of God as corroborative of its divine origin and infallibility.

The translator's idiomatic and interpretive style is seen especially in such phrases as "beauty of God's plan" for "glory of God" (Rom. 3:24), "His generous dealing" for "grace" (Rom. 3:24), "good living" for "righteousness" (II Tim. 3:16, although



Loes

"righteousness" is used in Rom. 1:17, et al.). His rendition of Romans 3:27, 28 gives one a fair conception of his style with its explanations and expansions:

"What happens now to human pride of achievement? There is no more room for it. Why, because failure to keep the Law has killed it? Not at all, but because the whole matter is now on a different plan—believing instead of achieving. We see now that a man is justified before God by the fact of his faith in God's appointed Saviour and not by what he has managed to achieve under the Law."

The work appears in a very readable form. Paragraphs or short sections with predominant themes are divided by explanatory captions. Chapter and verse designations are found in the margin only at sectional headings. Each letter is preceded by brief statements concerning its authorship, date, destination, and theme.

Phillips is present Vicar of St. John's, Redhill, England. The bulk of this work was produced during the war years, a copy always being kept underneath a steel shelter.

224 pages. The Macmillan Co., New York (1948). \$2.50. J.M.

The Progress of Doctrine in the New Testament, by Thomas Dehany Bernard.

We are glad to give our word of endorsement to the republication of this great classic. Undoubtedly a masterpiece in its field, the volume shows clearly the fact that we need all twenty-seven books in the New Testament to have the complete orb, the full revelation of the new covenant. A great book which we are glad to see available in this new form.

(Editor's Note: We have received editions of the above work from two different publishers. So far as we can determine, the material is exactly the same except that the volume from Zondervan Publishing House contains an introduction by Wilbur M. Smith. Therefore we are listing both editions below.)

244 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.75.

258 pages. Wm. B. Eerdmans Publishing Company, Grand Rapids (1949). \$2.00. W.C.

Japan Begins Again, by William C. Kerr.

A mission study book for the year 1949-50. The renewed interest in Japan as a mission field since the war should give such a book as this a wide reading. It is packed with a great deal of useful information about Japan and the Japanese, written by one who has known them intimately for a number of years. In relation to its picture of Christianity in Japan, however, it should be noted that the author writes definitely from the point of view of the Kyodan (United Church). This church represents the majority of Protestants in the land, but is largely modernistic in its theology. Also, in telling how the church compromised its position before and during the war, there is not the same frankness which characterizes the books of D. C. Holtom and R. T. Baker on the subject.

180 pages. Friendship Press, New York (1949). Cloth, \$1.50; paper, \$1.00. H.R.C.

Modern Science and Christian Faith, by members of the American Scientific Affiliation, edited by F. Alton Everest.

This interesting volume contains "eleven essays on the relationship of the Bible to modern science," by as many different authors. The American Scientific Affiliation, started in 1941, is an organization of evangelical Christians who are also "men of science." The present work makes a helpful contribution to the field of apologetics by showing that modern scientific discoveries in various realms confirm the teaching of the Scripture and offer strong evidence as to the inspiration of the Bible.

As might be expected, the individual articles vary in interest and value. To the present reviewer the high points were reached in the article by R. Laird Harris on "The Bible and Chemical Knowledge"

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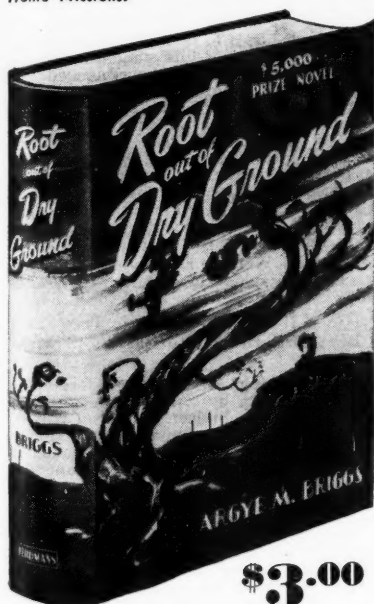
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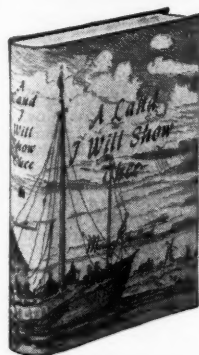


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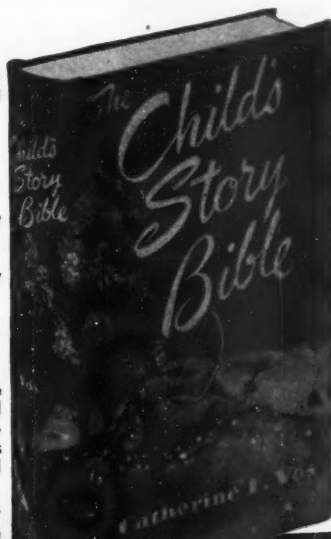
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MARK 15

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MARK 15

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"Why, what evil has he do

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and that by Allen MacRae on "The Relation of Archaeology to the Bible." Perhaps the least satisfactory essay is that on "Medical Science and the Bible." The author deals at some length with the hygienic regulations of the Mosaic Code and leaves the impression that they were the rules of a man "ahead of his time" rather than divine commandments simply transmitted by Moses, as they purport to be. We also definitely disagree with his statement that the plague of I Samuel 6:19 was an "epidemic [which] broke out once more among the Israelites" in which "over fifty thousand of these innocent people fell victims" (p. 193). The Bible states that it was a divine judgment on the Beth-shemites because of their impious curiosity.

Some of the articles (e.g. those on biology and anthropology) contain important facts, but in certain places are highly technical in terminology. All in all, however, the book is a noteworthy project and is cordially recommended.

289 pages. Van Kampen Press, Wheaton, Ill. (1949). \$3.00. G.C.L.

Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures, translated by Samuel Prideaux Tragelles.

The publisher is to be highly commended for the reprinting of this standard Hebrew lexicon. Those who have commenced the study of Old Testament Hebrew have been hampered in recent years by the serious difficulty of securing an adequate lexicon even at second hand. The present work needs no introduction, as the test of time has proved its value. Its usefulness has been enhanced for the beginner by the inclusion of an exhaustive English index of more than 12,000 entries, which enables one to more easily find the Hebrew word.

919 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$7.50. G.C.L.

The Littlest Christmas Tree and Other Christmas Stories, by Theresa Worman.

An interesting collection of stories for children, written by "Aunt Theresa" Worman, director of children's work on WMBS, Chicago. This book contains nine stories which find their setting in various lands of the earth, but which all center around the Christmas theme, emphasizing practical Christian living. Children will enjoy reading these tales, and adults who work with children will find helpful source material here.

64 pages (paper). Moody Press, Chicago (1949). 50 cents. G.C.L.

Some Scriptural Certainties, by Evangelist John L. Bray.

A neat little pamphlet containing two sermons the author preached in evangelistic services. They point the way in unmistakable words to Christ our only Saviour. This would make a valuable gift to the unsaved.
29 pages (paper). Published by the author, 1044 LaRue St., South Jacksonville 7, Fla. 20 cents. A.H.

Crucified to Live, by S. Franklin Logsdon.

This splendid volume on the life and experience of the apostle Paul contains a wealth of material for preacher and student alike. It is packed full of good substantial "meat," and may therefore be a little heavy reading for those accustomed to a lighter interpretation of the Word. There is abundance of alliteration distributed throughout the book. Perhaps this will strike the critical reader as a bit overdone, but in no sense does it detract from the well-prepared presentation of the work.

172 pages. Evangelical Publishers, Toronto (1948). \$2.00. H.K.

Correction—Price of book *Who Say Ye That I Am*, edited by William Childs Robinson, should be \$2.50 instead of \$3.00 as stated in the review in August '49 issue.

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Bible Baseball, by Robert F. Taylor.

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54 pages (paper). Chicago Bible Society, Chicago (1949). 35 cents. H.D.L.

Our Inheritance of Salvation, by C. Gordon Brownville.

The subtitle of this book—*A Lawyer's Interpretation of the Gospel of God's Grace*—helps to explain its contents. Dr. Brownville was a practicing attorney before he entered the ministry, and his legal training and experience have been used of God in his subsequent service. He writes out of a deep conviction that the basic facts of Christianity are often "too easily referred to without a full recognition of the infinite cost to God in making them possible." Showing that all of God's acts in grace are based upon the full satisfaction of His holiness and justice, he draws an analogy between the civil law and divine law in such matters as redemption, forgiveness, adoption, security, and imputed righteousness.

The New Testament admittedly uses legal language in many places, and the parallels which are brought out are profitable, although one must realize that while such analogies elucidate and illustrate, they do not exhaust the depths of meaning in God's working. There is much additional truth beyond that afforded in any illustration. The reviewer finds this particularly true in the author's treatment of adoption. According to the scriptural usage of the term, the one who is adopted is immediately placed in the position of an adult son, a transaction which is not involved in our present civil laws of adoption.

The book is slightly marred in a few places by careless sentence construction and faulty typography. The mention of the Holy Spirit on page 82 ("The Holy Spirit, although it is the spirit of all life through creation, etc.") is an instance of the former; the transmutation of the Greek word for "grace" on page 68 (rho in Greek is r, not p, in English), of the latter. These, however, are minor matters when compared to the genuine value of the work as a whole. 159 pages. Fleming H. Revell Co., New York (1948). \$1.75. A.M.

David Brainerd, His Message for Today, by Oswald J. Smith, with Foreword by A. J. Gordon.

Dr. Smith has made a wise choice in his selection of excerpts from the inspiring diary of David Brainerd, remarkable missionary to the Indians, who spent whole days of his short thirty years in prayer, and whose dying testimony was, "I would not have spent my life otherwise for the whole world." The chapters are headed "Preparation for the Ministry," "Preaching to the Indians," "The Great Awakening," and "Last Illness and Death." The book is attractively illustrated with black and white drawings.

95 pages. Marshall, Morgan, and Scott, London (1949). \$1.50. H.I.N.

Footsteps of Faith, Volume I, by Bernice C. Jordan.

Contains fifteen carefully planned lessons on Genesis for teachers of junior boys and girls. Attention has been given to Bible doctrine, history and practical Christian living. The author has supplied generous suggestions for song selections, memory verses, visual aids, quiz questions, etc.

71 pages (paper). Bible Club Movement, 1505 Race Street, Philadelphia (1947). T.W.

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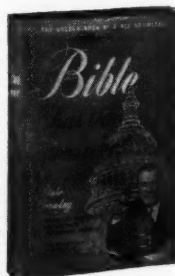
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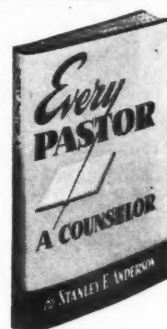
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The Travels and Adventures of St.
 Paul, by Howard Palmer Young.

In general, the contents of this book
 (which is in narrative form) follow the
 biblical account, but in certain places there
 are deviations and additions. For instance,
 Saul of Tarsus is pictured as having seen
 the boy Jesus at Jerusalem, and recovering
 His handkerchief for Him, at which Jesus
 smiled and expressed His thanks—all of
 which is imaginative. The author's idea of
 Paul's martyrdom is also from his own
 imagination. The language used is not that
 of Scripture, but a free paraphrase to fit in
 with the narrative form. The interest which
 the book holds is somewhat overbalanced
 by the imaginative fancies of the author.
 246 pages. W. A. Wilde Co., Boston (1948).
 \$2.50. G.C.A.

Missionary and Geography Quizzes,
 by Vernon Howard.

Here we have another of that increasing
 family of "Quiz" booklets. It is mainly
 geography, but has one quiz on famous
 Christians.

In the hands of a teacher who could add
 interesting details beyond the bare answers
 provided, the book would be of some value
 in stimulating international missionary
 outlook. To give answers without proofs
 must leave those questioned somewhat
 frustrated and this especially so where
 statistics are concerned, e.g., populations,
 size, and distances.

We would recommend some corrections
 in a future issue. For example, page 23,
 clue 11, "A bagpipe" ought to read "Bag-
 pipes." In the "Foreword" the second
 paragraph, "its" ought to be "it's."
 29 pages. Zondervan Publishing House,
 Grand Rapids (1949). 35 cents. A.M.D.

The Peanut Man, by Harry J. Albus.

A brief, simple, well-written story of
 George Washington Carver. The author
 says, "Dr. Carver, who was known as one
 of the greatest scientists of the past gener-
 ation, was also known as one of America's
 greatest men of prayer." The publisher can
 well say, "Albus has a happy knack of
 storytelling and makes his biographies
 more interesting than fiction." This is cer-
 tainly true of this book.

89 pages. Wm. B. Eerdmans Publishing
 Co., Grand Rapids (1948). \$1.00. E.S.M.

The Seven Ways of Sorrow, by Alvin
 E. Wagner and W. G. Polack.

The ways of sorrow which were tra-
 versed by the Master during the closing
 hours of His earthly life were "highways"
 decorated with thorns, gall, hate, blas-
 phemy, mockery, anguish, tears and cruel-
 ties. They are thus depicted in this book,
 and rightly so—not "highways" of triumph,
 of singing, of gladness, of palm branches.
 The knowledge of the minutest details of
 those "highways"—to Gethsemane's garden,
 to Caiaphas' mansion, to Pilate's court,
 to Herod's palace, to the Roman's tribunal,
 to Calvary's cross, to Joseph's tomb—sure-
 ly will mellow one's course of conversation
 and conduct, not only for the Lenten sea-
 son, but for all seasons, unless one has be-
 come callous to spiritual impressions. The
 book is well written, challenging intimate
 personal attention, for those "highways"
 were trod by Him for those who call them-
 selves Christian.

The closing half of the book, by Gustave
 Polack, is a "Meditation on Great Hymns
 for Lent," such as "Rock of Ages," "Just
 As I Am," "There is a Fountain," and five
 others.

115 pages. Concordia Publishing House,
 St. Louis (1948). \$1.50. G.S.S.

Sacrifice, by Howard Guinness.

This booklet is small in size but mighty
 in content. It is described on the cover as
 "a challenge to Christian youth," and it is
 that indeed. However, although written
 primarily for college students, it speaks of
 things which every true Christian must
 face honestly and sincerely if he is to ac-
 complish the glorious task entrusted to
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ture. It is a stirring challenge to those who name the name of Christ to live, move, and have their being on higher spiritual ground. It does not present the easy way to the child of God, but it does portray the blessed life of peace and power belonging to those who are willing to be abandoned to the Holy Spirit.

Surely every Christian worker should read this little book, first of all for his own awakening and stirring, and then for the purpose of passing it on to the young people to whom he ministers.

60 pages. Inter-Varsity Christian Fellowship, Chicago (1947). 25 cents. H.E.G.

Better Ways of Growing Up, by John E. Crawford and Luther E. Woodward.

By means of practical discussions and self-analysis tests for youth, the authors seek to lead those who are engaged in the work of youth guidance and activity into a better understanding of the problems of "growing up." The book presents a modern analysis and approach to "better ways of growing up." The chief emphasis is on self-analysis followed by self-improvement. Although frequent references are made to sacred things and to God, one discovers that these references are, as the authors say, to "the divine spark in each of us," rather than to the supernatural work of the Holy Spirit in regeneration and victory in the new life in Christ. With these reservations in mind, one can find in the book that which should stimulate the conservative youth worker to more carefully analyze and understand youth's problems today.

270 pages. Muhlenberg Press, Philadelphia (1948). \$3.00. H.E.G.

Tears and Triumphs, by John W. Harris.

Remarkably does this title fit with the contents of the book. The events narrated are the life story of the author. The interest of the reader is held throughout the book as the author relates scenes in early childhood up to his conversion, his Christian experiences subsequent to his conversion, and on throughout his life.

Having the old-time Methodist background, many interesting incidents are related in revival meetings, camp meetings, circuit ridings, there being interspersed in these some of the events which occasioned the tears and triumphs inspiring this title.

One can only admire the courage and fortitude manifest in this brave soul. On the other hand, one must take issue with him in his unscriptural teaching on "holiness," or "sanctification," which he teaches is a distinct work in the soul after one is saved. This teaching causes the book to lose the great value which it would otherwise have.

445 pages. Pentecostal Publishing Company, Louisville (1948). \$2.50. G.C.A.

Studies in Isaiah, by Herbert H. Hunsberger.

The author endeavors to give in a brief, concise manner a chronological analysis of the Book of Isaiah. Though a few good arguments for the unity of Isaiah are given, the booklet contains little original work, being mainly the arguments given by Scofield in his reference Bible and other authors of similar opinions.

61 pages. Author, 129½ - 18th St., Wheeling, W.Va. (1947). 50 cents. G.C.A.

Hidden Highways, by Flora M. Davidson.

From her twenty-five years' experience as a missionary among the Afghans, Afridis, Pathans, and other fanatical Moslem tribes, Miss Davidson shares with us many incidents depicting life and missionary work on the northwest frontier of India. Mention is also made of other missionaries who have worked in that little-known section of Central Asia, but most of the incidents are from her own rich experience. So vivid is this portrayal that the reader feels that he actually knows these people and shares their experiences. He rejoices when one comes to the Lord in spite of fierce oppo-

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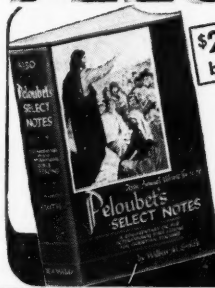
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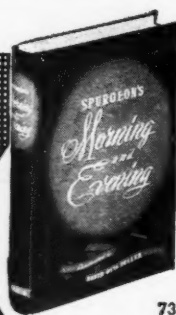
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sition, and grieves when one who has been almost persuaded turns away. The sad lot of many of the women and children is brought out also. The reader of this book will agree with Dr. Samuel Zwemer, who says in his introduction, "Miss Davidson knows Islam at its best and at its worst. She belongs to the Fellowship of Faith for Moslems. She has seen the glory of the dark impossible and also the dawn of a new day."

191 pages. Fleming H. Revell Co., New York (1948). \$2.00. E.E.F.

The Voice of Prophecy, by Oswald J. Smith.

An excellent little book covering the general prophetic plan and man's future destiny. It is clear and concise. The author emphasizes the facts as stated in the Word of God to show the interpretation of the prophecies. This book should be an aid to a better understanding of God's plan for the ages.

110 pages. Marshall, Morgan and Scott, London, England (1948). \$1.00. M.N.

Trios—Quartets, by the Dillons.

A very practical book of trios and quartets for women's voices. The songs and arrangements are by Mr. and Mrs. Dillon, the writers of the popular "Safe Am I." Strangely enough, the book does not have a trio arrangement of "Safe Am I."

The book is nicely printed on enameled paper with clear-type printing. It is a book worthwhile having in one's choir library. 24 pages. Wm. S. Dillon, 604 N. Clark St., Chicago (1949). 35 cents. G.S.S.

Letters of a Leatherneck, by Cornelius Vanderbreggen, Jr.

The subject matter of this book is a series of letters written by a marine who served his country in the last war in the Pacific area. These letters relate his experiences in warfare, but stress for the most part his life among the men as a witness for Christ. Anyone who reads these letters will be thrilled to know that there were such men of deep devotion to God in our armed forces.

290 pages. Continental Press, Philadelphia (1948). \$1.50. I.E.G.

Boys Who Win, by Jessie T. Williams.

With the lowering of moral standards and the lessening of interest in religious things among young people today—not to mention adults—any book is timely that will arouse parents (and others responsible) to the need of corrective measures.

This book, dedicated "to my children," is not a promulgation of theories but of facts and sound advice. "The world is needing today boys who have self-respect, who are captains of their own souls, who will not surrender their personality to any habit, custom or whim." Although the title may suggest that the book was intended for boys, isn't that good reading for girls, for men, for women?

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for life will find there is no joy without work. He will also find that what he puts into life he will get out of life." Apologetic youths should profit by being reminded that "the boy with high ideals is not a sissy, but a noble, manly chap."

Rightfully, the closing chapter introduces "The Unseen Friend," the Saviour of every boy who accepts Him.

144 pages. Higley Press, Butler, Ind. (1949). \$1.25. H.D.L.

Girls Who Win, by Gertrude H. Walton.

The author of this book reveals an intimate knowledge of a girl's life in the teen age by discussing various problems in the mind of a girl at this age. Such subjects of vital concern as ideals and aims, living with others, recreation, choosing a career, what success is, and love and marriage are some of these problems. Each is discussed from the Christian viewpoint and with the Bible as the standard of measurement. The way of life is very plainly set forth, as is the part Christ should play in all these problems of human life.

144 pages. Higley Press, Butler, Ind. (1949). \$1.25. I.E.G.

The Monty Trio Explore, by Andrew Mackinnon.

Another in Mackinnon's series of "Monty Trio" books. The Monty trio boys, Paul, Don, and Roger, who live in England, find mystery, danger, and thrills as they aid Scotland Yard in tracking the notorious Scorpion. The book has a wholesome evangelical touch and the appeal necessary for attracting adventuresome schoolboys.

152 pages. Victory Press, London (1949). \$1.50. J.M.

Guess Who Said It, by Mabel H. Hansen.

This is a little booklet that might serve as a delightful device for stimulating interest in young people's meetings, or may be useful at social gatherings for purposes of diversion and entertainment. The exercises consist of Bible quotations of famous biblical characters.

32 pages. Zondervan Publishing House, Grand Rapids (1949). 35 cents. I.E.G.

The Third Strike, by Jerry Gray.

There have been books and more books written about the alcoholic and all sorts of cures have been suggested for this terrible disease. In some cases these cures have been effective and in some not.

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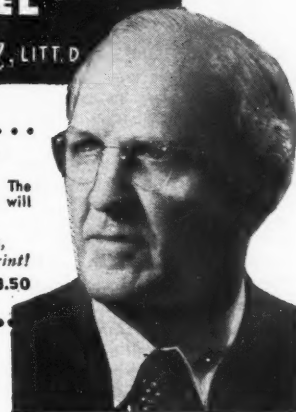
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Pastors, evangelists and ministers of the gospel, get this book and read it and reread it for it surely will make you redouble your efforts to preach the power of redeeming grace and deliverance for men like Jerry Gray.

The book should also be read by the young people of this age, who think they can take the "first" drink with impunity. 59 pages. Abingdon-Cokesbury Press, Nashville (1949). \$1.00. A.H.

BOOKS RECEIVED

Doctrinal

The Church and Antichrist, by J. T. Meador. 166 pages (paper). Published by author, 501 Capitol St., Charleston, W. Va. (1947). \$1.50.

First Things, by L. B. Buchheimer. Studies designed for the use of adult Bible classes. Vol. I, Old Testament, 93 pages; Vol. II, New Testament, 96 pages (paper). Ernst Kaufmann, Inc., New York (1948). 60 cents.

The Coming of the Holy Spirit, by A. Leonard Gould. 54 pages (paper). Published by the author, Kotagiri, Nilgiris, S. India (1948). Issued free.

Fiction

Jamie, by Nora Burns. The story of an orphan boy's contact with a Christian family which eventually leads to his conversion and happy settlement with his grandparents. 87 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1948). 75 cents. I.E.G.

The Dangerous Flame, by Joye Hoekzema.

This is the story of twin girls who differ very widely in character and personality. One is tender, honest, and responsive to things of the Spirit; the other, rough, subtle, and worldly, in spite of the fact that they live in the same environment. After marriage, however, their paths separate. One becomes a loving mother; the other, cruel and impulsive. In the end the latter comes to realize the folly of her ways and turns to the One who alone can make her a new creature.

A teen-ager should find this book challenging and thought-provoking. 119 pages. Van Kampen Press, Wheaton, Ill. (1948). \$1.50. I.E.G.

Tai-Lee's Precious Seed, by Mary I. Beck. The story of a Chinese boy who dedicates his life to helping his people. The emphasis is upon the need for social improvement in the agricultural realm. 144 pages. Friendship Press, New York (1948). Cloth, \$1.75; paper, 90 cents. I.E.G.

The Bishop's Daughter, by Ernest F. MacDonald.

A young Methodist preacher, surmounting much opposition, establishes a church in a hill region of Virginia. While doing so he finds romance in meeting the bishop's daughter. His success in his work leads to further opportunity of service.

To the reviewer the plot seems somewhat

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weak, the outcome rather disappointing, and the Christian emphasis misplaced. 132 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$1.50. J.M.

Miscellaneous

A Christmas Meditation, by Marjorie L. Harrison. Attractively prepared for a Christmas gift booklet. 8 pages (paper). The Harrison Service, Minneapolis (1949). 15 cents.

Christ Is Born—and Reborn, by Norman B. Harrison. Attractive Christmas booklet. 6 pages (paper). The Harrison Service, Minneapolis (1949). 15 cents.

"Come to the Supper!" by John L. Bray. An evangelistic message. 14 pages (paper). Published by author, 1044 LeRue St., S. Jacksonville, Fla. (1949). 10 cents.

Puzzletime No. 2, 16 pages (paper). Picking and Inglis, London (1949). 50 cents.

Selected Scripture Verses, The Law and the Gospel, compiled by Bertha May Zook. 12 pages (paper). Published by author, Pontiac, Ill. 10 for 10 cents; 25 for \$1.00.

How to Read Your Bible, by Oscar E. Feucht. 8 pages (paper). Concordia Publishing House, St. Louis. 5 cents postpaid; 12 for 48 cents plus postage; 100 for \$2.75 plus postage.

ABC's About Jesus, A Book to Color, illustrated by George Benes. 14 pages (paper). Zondervan Publishing House, Grand Rapids (1949). 50 cents.

Animals of the Bible, by Paul Hubartt. "A 'tiny tots' dot-to-dot book to draw and color." 12 pages (paper). Zondervan Publishing House, Grand Rapids (1949). 15 cents.

In the Footsteps of Jesus, by Paul Hubartt. Color book. 12 pages (paper). Zondervan Publishing House, Grand Rapids (1949). 15 cents.

Children of the Bible, by Paul Hubartt. Color book. 12 pages (paper). Zondervan Publishing House, Grand Rapids (1949). 15 cents.

News Report

[Continued from page 145]

appealed to Christian leaders throughout the country for religious action on college campuses. He added that he could understand how the "dynamics" of Christianity offended many modern teachers, just as it offended many in Christ's lifetime.

A Presbyterian clergyman, Dr. Dirks recently resigned from his post at Columbia to join the faculty of a college in Illinois.

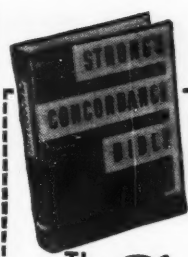
Bits of News

From Here and There

Winner of the national Scripture quoting contest at the National Convention of the Rural Bible Crusade in Wheaton, Ill., was Geraldine Beekman of Buffalo Center, Iowa. To determine the national champion, seven state winners quoted for four hours and twenty minutes.

In resuming discussion of federal aid to education, Mrs. Franklin D. Roosevelt recently modified her view by writing: "I think a good argument can be made for transportation where any free schools are concerned, whether they are public or private."

The twelfth annual convention of the Christian Business Men's Committee International meeting in San Francisco, Calif., September 29 to October 1, had as its theme "Prospecting for Eternal Riches." The 1950 convention will be held in Ottawa, Canada.



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With business increasingly harder to get, radio networks—with the exception of Mutual—are reported to be giving serious thought to accepting programs sponsored by the liquor industry. FCC is said to have admitted it has no right to prohibit advertising of hard liquor by radio, but broadcasters are expected to move cautiously because of opposition from religious groups and others.

As the Lutheran program, "Bringing Christ to the Nations," began its seventeenth year of broadcasting this fall, it was carried over more stations than ever before. Programs in the United States and Canada are now supplemented by outlets located in forty-eight territories and countries.

Premiere of "To Win a Nation," a film released by the Pocket Testament League, was held in New York at a Word of Life rally in September. The sound-color film shows work being done by the league to help win Japan for Christ.

Projecting the Gospel Abroad

(Continued from page 168)

Following the irregular coast of Norway, his itinerary took him to Oslo, Drammen, Skien, Larvik, Vegaardshei, Stavanger, Koppervik, Haugesund and Bergen, as well as to Stockholm, Sweden.

"God is using the films," Christiansen says, "to reach many for Christ who normally would never go to church." At a showing in Bergen more than twelve hundred managed to crowd into a small hall, while close to a thousand stood outside. Obeying an impulse, Christiansen went to the front door of the hall to look over the crowd on the sidewalk. Among them was a conspicuously tall sailor, whom Christiansen felt impelled to ask into the meeting.

That sailor—among many others—came forward that night when an altar call was given, and accepted Christ.

Traveling from Vegaardshei to Stavanger, Holm-Glad's car broke down. As a result Christiansen was an hour and a half late for a scheduled meeting.

The people waited patiently in the filled-to-capacity church as well as outside, eager to see an American film. One young man who couldn't get in told Christiansen, "I've driven seven mil (thirty-five miles) over treacherous mountain roads to come here. Isn't there any possible way I could see the film?" As a result, a second showing was arranged and the building was filled again at ten p.m.

A day Christiansen will never forget is the time he met Prince Bernadotte. "This old saint left an indelible impression on my mind," he says. "His favorite scripture verse, which he inscribed in my Bible is Romans 1:16. Prince Bernadotte is lending his full co-operation to the films in Sweden.

After combining his vacation and leave of absence with practical Christian work, Christiansen was glad to set foot in United States September 16. He is now engaged in speaking at premiere showings of "Dust or Destiny"—a subsequent gospel film to "God of Creation."

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Wherein Should We Be Thankful?

(Continued from page 149)

kind in wanting me to have the chair that seemed least likely to break. And as we visited, they told me of their son.

He had been such a joy to them, and they had planned and hoped good things for him—until that day when Danzig fell and he'd been marched away to join a slave-gang going east. Since then, work and even life had somehow lost their meaning. Thus when the business had to go, it was not such a loss.

"But now we wonder how we'll ever see our boy," they say. "Will he come back some day? A friend of his came back and told us that he'd heard he had been sick, but that was all."

Meanwhile they make what lace they can. It helps to buy some food.

"Yes, we are 'free,'" he told me—the furtive, anxious man I talked with there at Barcelona. "We are free to object. The officials are kind and say these things should not be done, but there the matter ends.

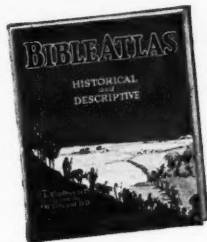
"We cannot get the seals removed from the doors of our church. We cannot get our property repaired. We cannot meet again. Yes, we are free—to have our girls insulted and our young men stoned; to go without food, to have our homes raided, and to be outcasts in our neighborhoods.

"If this is freedom, we are free. We are not bound to read the Word of God, to meet His people in a fellowship of praise, to work together for the gospel's sake, to speak to others of redeeming grace, to preach the message of the love of God. We are not bound by men to do these things, but whom shall we obey? The love of Christ constrains; God's Word is like a fire within our breasts. We cannot stay. So we are free—to suffer and, if need be, die in Spain."

These are but glimpses through the windows of personal impression. If you were to visit Europe today, they would be among the things which would make your throat draw tight—blasted lives and hopes, shattered family circles, children already aged, and in many

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(Turn to page 212)

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See page 211

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places unhappy people for whom "freedom" is a word—a dream.

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There is also a deeper shadow in many places where religious system has eclipsed the gospel's blessed light. Millions of people living in this shadow have never heard of God's love for men. Entire peoples have for centuries been held in bondage, led to worship a kind of tyrant God, demanding, legal, cold and far beyond their reach. They bow the knee to idols, and pay the priests who grind them down in ignorance and poverty. If any dare revolt against this slavery, the word goes out about their godlessness, although they only seek release from the tyranny of a God imposed upon them—a God who does not exist except within this system.

Such are the people—and the scenes—which for me will make this Thanksgiving much more meaningful. God help us all in our ease and comfort to remember these who need so much, and to give Him earnest thanks for blessings far beyond our feeble understanding!

IS GOD'S LOVE MANIFEST TO YOU?

A gentleman, sitting one summer evening to watch for the brightest star in the southern sky, was puzzled because, though it grew dark and other stars came out, he could not see this one.

Suddenly a puff of air blew aside the branch of a tree which overhung his window, and there was the star. It had been there all the time, but hidden by a leaf!

So when people cannot see the star of God's love, it is because earthly things hide it. *Even some small thing may prevent our seeing God's love, but it is there always.*—Baptist Times.



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Moody at the Fair

[Continued from page 166]

Mr. Merritt asked him to sit down and wait while he finished the task he had in hand.

When he was through, he turned to the man who was none other than John G. Woolley and said, "What can I do for you?"

The poor, ragged, besotted, bedraggled specimen of humanity replied, "I want you to write a letter to my wife in Minneapolis. Tell her I am committing suicide. Tell her where they will find the body. Ask her to send for it. Say to her, 'I am sorry I have to do this.' That is all."

"All right," said Steve, "I will do it." And without protest, he turned to his desk and wrote the letter.

After finishing the letter, he turned to Woolley again and asked once more, "What can I do for you?"

The man replied, "Have you written that letter?"

"Yes, I have," Mr. Merritt answered. Then he took the letter and tore it to shreds in the face of the poor fellow, and threw it in the waste basket. Turning to Woolley, he said, "You know you are in bad shape, but there is hope. I'd give more for you right now just as you are than I would give for a dozen dead men." Mr. Merritt did not say what Woolley's reaction was to that, but went on. "You need a bath, a new suit of clothes, and a good meal for the body, and you need Jesus Christ for your soul." Then he told Mr. Woolley that Christ could save the lowest of the low, that all he needed to do was to ask Jesus Christ to forgive his sins and be saved, and go on and lead a clean Christian life.

"Now, there is a bathroom in the rear of the parlors; the attendant will show you to it," he said. "I think you are just about the build of my son. He has a new suit of clothes that he has never worn hanging right up there in the corner. You take that suit, go into the bathroom and take a good bath, and put it on and come back to me."

Not long after, John G. Woolley came out of the bathroom shouting, "Glory, hallelujah!" He had been saved in the bathtub!

But Merritt did not turn him loose to go back into the old ways of temptation. He took him to his home and kept him there for some time. Then he wrote Mrs. Woolley in Minneapolis and told her



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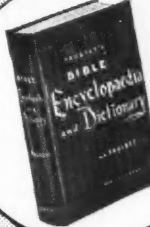
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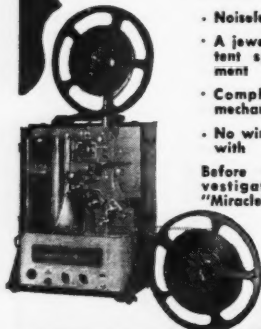
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the story of her husband's conversion.

Mrs. Woolley was doubtful, "You say that John is converted?" she asked. "He has promised so often and failed. If I thought he was truly converted, I would fly to him."

Mr. Merritt sent back a telegram: "My dear Mrs. Woolley. Fly."

Testing Time

Often there comes to the Christian the question of the "eternal why." Why does God lead in certain ways? During the World's Fair Campaign the "eternal why" came into Mr. Moody's experience.

There came a day when the treasury of the campaign fund was empty. Like Old Mother Hubbard's cupboard, it was bare—not a nickel in it!

Mr. Moody was too good a businessman to let matters slide along hoping the Lord would supply the need somehow. He called for a luncheon meeting in his room with John McNeill, Mr. Varley, Dr. Torrey, Mr. Pitt and all of the office workers, stenographers included. The table was extended from Mr. Moody's room into the office.

Mr. Moody had asked Mr. Gaylord to bring a statement of every dollar the World's Fair Campaign owed. After they had eaten Mr. Moody called for this statement. The report was very discouraging; the campaign needed between three thousand and four thousand dollars to meet present obligations.

Mr. Moody asked if anyone had any suggestion as to where they could raise this money. There were no suggestions forthcoming.

Finally, after they had talked over the problem pro and con, Mr. Moody said, "I have written to every man who has money that I know of and told him that we need money to go forward with this work. I know that this work is of God. I do not know where else to go but to Him for this money that we need. I want everyone in this room to kneel down and pray to God out loud and ask Him to furnish the funds to pay these bills."

Mr. Moody led in the opening prayer. Then they prayed around the room.

At Northfield

Meanwhile, things were happening in Northfield—some two thousand miles away. The last Northfield conference was in session. This conference was mostly for ministers and consecrated laymen who felt the need of soul-refreshing messages to help them through the coming year.

A whole session was given to a report by Dr. A. J. Gordon on the World's Fair Campaign. Dr. Gordon said that the country had rejoiced over the closing of the World's Fair on Sunday, and that the World's Fair Campaign had contributed to the Sunday closing of the fair.

He told of thousands gathered in the churches on the Lord's Day. He told of one meeting where, when the invitation was given for those who wanted to start the Christian life, five hundred people responded to the invitation. He pointed out that the meetings were having a far-reaching effect not only in the

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United States, but in Canada and all over the world.

Dr. Gordon was followed by Mr. H. H. Moore of Boston, a merchant, who reminded the convention how Mr. Moody had led in raising funds for others at earlier conferences.

"We remember standing here on this platform," Mr. Moore said, "when John G. Woolley gave that wonderful temperance address, and Mr. Moody said that a man who could talk like that ought to be sent out through all this country, and proposed that we raise money to send him out. More than three thousand dollars was raised . . . And we remember how Mr. Shelton stood here, telling us of the needs of the Indians . . . and Mr. Moody raised nearly three thousand dollars to plant a mission among the Indians. Then in two years, Mr. Shelton came back and Mr. Moody said: 'It is a shame if we cannot take care of our own children,' and so he raised some more money for him. And when Bishop Thoburn was here, Mr. Moody raised three thousand dollars and planted missions in India, and the next year Bishop Thoburn came back and told of twenty thousand souls converted that year through the money that had been given."

Mr. Moore went on: "Over two hundred students at the Bible Institute are putting their lives with Mr. Moody's life behind this great campaign. Men are being touched by the power of the Word through the Spirit of God. Since Mr. Moody has done so much for others, can't we do something for him?" They responded, and an offering was taken.

Back in Chicago at the Institute the man-on-the-door was called on an errand. He asked me if I would serve in his place until he returned. After Mr. Moody's first prayer Mr. Gaylord slipped out of the room and came down to the office. He looked in the mail box.

"Here's a telegram for Mr. Moody," he said. "Please take it right up to him."

I did so. Mr. Moody was just offering the closing prayer. It was absolutely quiet. Mr. Pitt opened the door to let me inside. Moody was really talking to God in that room.

I slipped the telegram into Mr. Pitt's hand. He held it until the prayer was finished. When the people in the room arose from their knees, all were in tears.

Mr. Pitt handed the telegram to Mr. Moody who read it quickly. Then he exclaimed, "Thank God! Thank God! The answer has come. Listen: 'Your friends at Northfield ask you to draw upon them for \$6,000.'"

Again tears coursed down Mr. Moody's cheeks. Everyone present, including John McNeill, Henry Varley and Dr. Torrey, let them flow.

God had answered.

"Before they call I will answer, and while they are yet speaking I will hear."

A few days later, a further message came. It said that another collection had been taken at Northfield and the \$6,000 gift was increased to \$10,000.

[The tenth and final installment of "Moody at the Fair" will appear in MOODY MONTHLY for December.]

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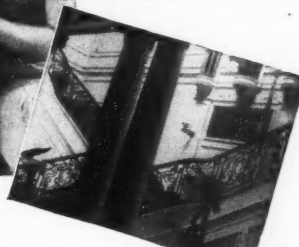
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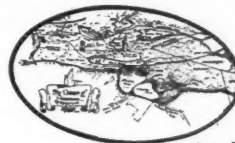
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INSTITUTE and ALUMNI

ELISABETH FLETCHER, EDITOR



Evening School registration tops 700 for fall term

report

CONACK OPERATION COMPLETE

Wayne Hebert, Moody Bible Institute representative who has been showing the "Sermons from Science" films to servicemen throughout the nation, has just completed a report of his activities in the Continental Air Command. This fall, he will be working with the films in schools.

During two months of travel with the Air Command, Hebert showed "Voice of the Deep," "God of Creation" and "God of the Atom" to 67,100 people. Similarly large numbers of service personnel and their dependents are now seeing the films in Air Force sponsored showings.

"Since these showings are part of the Air Force Character Guidance Program," Hebert explains, "it is impossible to give an invitation to accept the Lord Jesus Christ as personal Saviour. However, I was able to deliver a challenging message after each film, explaining the plan of salvation completely. At the close of the service I would tell the men that I was there to help them with their spiritual problems. At every service God gave us great opportunities to lead the men to a saving knowledge of the Lord Jesus Christ."

The program has been carried on not only in the United States, but has spread

until the films are being shown in military installations throughout the world. Seeing the Moody films is mandatory for all military personnel aboard battle ships, destroyers, in hospitals, army posts, air force bases, and in military schools.

Visible results of the film showings are being cited by Air Command officials. "After my tour, they reported that chapel attendance had increased more than seventeen per cent for a period of three months," Hebert states. "Camp morals also showed amazing improvement. The Air Force feels that credit for these gains should go to the Moody Bible Institute for its wonderful film ministry.

"It thrilled my heart daily to see the Lord working in such a wonderful way," Hebert declares. "It seemed that each day's blessings were greater than the day before."

derelicts

CONVERTS STUDY BIBLE

One of the men was little more than a scaly shadow of humanity. For years he had slept in the alleys, stairways or lumber piles of Chicago's notorious land of the living dead—Skid Row. He was in a continual state of drunkenness.

Then one day he walked past the welcoming portals of Pacific Garden Mis-

sion, where Moody Bible Institute students have served for years as personal workers. He went in. It took days to get him properly bathed, fed, dressed and strong enough mentally to know what he was doing. Then, through God's grace, he accepted the Lord Jesus Christ.

Men just like him continued to walk past the doors of the historic mission. A few came in. A few of those were wonderfully converted. Some went back home, or took employment, and some just stayed on at the mission to do odd jobs and cling to its protective roof.

Well, that probably sounds like a group of unlikely prospects for a Bible course. But a few months ago Moody Bible Institute's Correspondence School was notified that fifteen former derelicts would like to enroll in its Scripture Truth Course. Among the new students was one man who even had a college degree.

Since then the class has flourished. A small percentage of the men have moved on and are continuing their studies by mail. But in their places come new converts with new testimonies to prove that Skid Row's down-and-outers are not hopeless after all. "For my grace is sufficient for thee . . ."

busman's holiday

SCHOOL FOR PREACHERS

With no educational or denominational restrictions, the Institute announces that its 1950 session of the Postgraduate School for Preachers will be held from April 11 through 28. Top faculty members from the Institute's regular staff will be scheduled to teach, according to the Dean's office, with courses designed to meet the practical needs of the pastor or Christian worker. Men only are eligible to enroll.

Dean S. Maxwell Coder states that the school is planned as a refresher just after the Easter season. Pastors may attend without missing more than two Sundays from their pulpits.

night work

CHICAGOANS STUDY

More than 700 Chicago housewives, businessmen, stenographers, factory workers and what-have-you enrolled this fall in Moody Bible Institute's Evening School to delve into the wonders of Bible study and other related subjects.

Registrar Alice Everard reported soon after final registrations were completed September 20 that the enrollment was unusually high. As in all Institute schools, tuition is free.

preview

RELEASE NEW FILM

A private showing of "Dust or Destiny," new scientific film production, was held in New York City early in September and attended by nearly fifty notables of the military, press, church and television. Regular premieres for New York were scheduled for October.

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Monthly

Following the 7:30 P.M. showing in the Preview Theatre, guests were entertained by Moody Bible Institute officials and given an opportunity to interview them about the scientific film program of the school. "Dust or Destiny" is fourth in a series of productions released from the Institute's west coast branch at Los Angeles.

Other previews during the same week were held in Washington, D.C., before the nation's top chaplains. Arrangements were made to show Moody films to all branches of the armed forces, in addition to veterans' hospitals.

First showing of "Dust or Destiny" in Chicago was limited to students and employees of the Institute on Thursday, September 29. Public premieres of the widely heralded film are being held in all major United States cities this fall.

alumni

JOIN MULTNOMAH FACULTY

Two graduates of M.B.I.'s Pastors Course have been added to the faculty of Multnomah School of the Bible this fall. Their wives also are Moody graduates.

James Braga and his wife were independent missionaries in China before the war. Unable to return, Mr. Braga gave himself to further study and pastoral work—earning a Th.B. degree and an M.A. degree. He went to Multnomah from the Eighth Avenue Baptist Church of Sacramento, Calif.

A former Young Life Campaign staff member, Ted L. Bradley has also had pastoral experience and for the past two years was registrar and instructor in the Dallas Bible Institute. He holds the B.A. and Th.D. degrees.

faithful

AWARD 42 EMPLOYEES

Nine employees of the Institute who have just completed 20, 25, 35 and 40 years of service received service awards at the fall Family Night on September 29, according to personnel director Leonard A. Unkefer. In addition, 33 workers with five, 10, or 15 years to their credit also were honored at the gathering.

Top awards went to George Schuler of the music faculty for 40 years, to A. F. Hargrave of accounting and Rudolph Rossler of the carpenter shop for 35 years, and to Miss Winifred Comish of the correspondence school for 25 years.

Those with 20 years of service were Miss Ruth Bauch of the stenographic department, Miss Anna Knaak of accounting, Howard Berglund of stewardship and two faculty members—Frank Earnest and Kenneth Wuest.

student film

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haunted but triumphant. He had been assigned to take "They Follow On," story of student life at Moody Bible Institute, into camps and conferences over an area that took him 9,000 miles.

testimony

SEWING THE SEED

She was nine years old and a live wire. Once school was over for the day, time was beautiful and golden, full of opportunities to find and try out things new and different.

When Betty's girl friend invited her to a small Roumanian mission church to attend sewing class, Betty ignored her Roman Catholic training and eagerly went along. Besides sewing with all the brightly colored thread, there was singing, and wonderful Bible stories. The whole meeting was fun. Next week she came back again, bringing along her sister and another girl friend.

Weeks grew into months, and Betty's parents knew only that their girls were going to sewing class—not realizing that it was being held in a Protestant mission. Eventually, as the gospel of Christ was faithfully told, Betty and her sister came to know Him as Saviour.

Sunday school should have been next. But father—a member of the Roman Catholic church—did not approve. Day after day the girls pleaded with him, and just as constant dripping wears away a stone, their constant asking finally wore away his seemingly granite "no."

Then it was that two women who were personal workers in the church became interested in the girls' parents. They visited the home, and one day persuaded Betty's father to go with them to Sunday morning service in a church fourteen miles away. When it came time for father to return home that day, dinner was ready, but he didn't appear. The little girls wondered how he had reacted to his first Protestant sermon.

About an hour later, he returned—returned as one born again. That evening, he took his wife to church with him, and she joined him in the faith.

It was as simple as that—a miracle wrought by the Holy Spirit. After years of ritualistic worship, both mother and father found freedom in Christ on hearing their first gospel message. Thus just one little girl inviting another to a mission sewing circle, resulted in the salvation of an entire family!

Betty is now at Moody Bible Institute, preparing to do children's work here in the United States. Her sister, who graduated from the Institute before her and is now married and a mother, plans to go soon as a missionary to India. Each member of the family is active in winning others to the Lord. Bibles and Christian literature have been sent back to relatives in Roumania, and word has been received that the Bible has been saved though all other belongings were lost during the war. But their hearts are still heavy, for those in Roumania have written: "We have been reading the Book, but we find it difficult to understand and there is no one here to teach."

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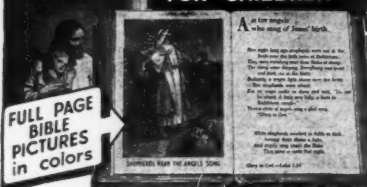
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Our Moody Readers

[Continued from page 143]

Latin American Diary

I'm praising my heavenly Father for your "Latin American Diary" (MOODY MONTHLY for July) by Paul Robinson. I read every word with interest. I have been praying ever since reading your story about Moody Bible Institute's new Missionary Technical Course. SPOKANE, WASH. MRS. E. M. KEYSER

Missionary Number

August missionary number has certainly made me do some thinking especially the sermon preached by Andrew Gih about the unsaved Chinese. I am not able to contribute very much to foreign missions, but feel now that I absolutely must do something about it if I possibly can. FLORENCE, S.C. MRS. J. F. EADDY

I think MOODY MONTHLY for August is one of the best issues I've read, and want to use it in some of my work as . . . president of our women's missionary group. I especially want them to read "The Missionary Imperative," "Why Christ Died," and "My Missionary Challenge."

MRS. NONA BELLE HENDRIX

ANADARKO, OKLA.

Welcome Answer

Please send me two or three copies of the August issue of MOODY MONTHLY. I would like to give them to friends because of the editorial, "In the World or of the World." Several of us have read the article from *The Woman's Home Companion* entitled "What Are Our Churches Coming To?" and I think this is a splendid answer to that article.

MRS. PETER CARLSON

TWIN FALLS, IDAHO

A Student Summarizes

Your magazine has been deeply appreciated in my religious reading. Whether I seek a moment of devotional thought, a broader knowledge of our historic faith, a missionary challenge, or a practical application of Christian ethics to everyday problems, I find something inspiring in MOODY MONTHLY. Many other interests are likewise recognized, enabling any Christian to find edification according to his particular disposition.

Of special worth is the increasing emphasis on a Christian approach to modern, everyday living, an emphasis which has been lacking for too long in many fundamental circles. This has been exemplified in many fine editorials and in the splendid articles by Dr. Horace A. Larsen.

I am happy to recommend a magazine which recognizes this need and does justice to every phase of the Christian message.

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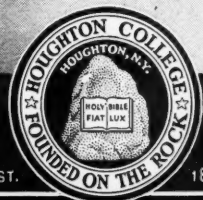
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